

# FEDERAL COUNCIL BULLETIN



Vol. 8, No. 2

March-April, 1925

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A JOURNAL OF  
RELIGIOUS CO-OPERATION AND  
INTER-CHURCH ACTIVITIES



## Coming Events

**E**MBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Congress on Christian Work in South America.....	Montevideo, Uruguay.....	Mar. 29-Apr. 8
Federal Council, Administrative Committee.....	New York, N. Y.....	April 17
Board of Managers, Missionary Education Movement.....	New York, N. Y.....	April 21
Religious Education Association, Annual Convention.....	Milwaukee, Wis. ....	April 22-25
Federal Council, Administrative Committee.....	New York, N. Y.....	May 8
Quadrennial Session, United Brethren in Christ.....	Buffalo, N. Y.....	May 14
General Eldership of the Churches of God, Centennial Celebration .....	Harrisburg, Pa. ....	May 20-25
General Assembly, Presbyterian Church in U. S.....	Lexington, Ky. ....	May 21
General Assembly, Presbyterian Church in U. S. A.....	Columbus, Ohio ....	May 21
General Assembly, United Presbyterian Church.....	Topeka, Kansas ....	May 27-June 3
International Missionary Union, Annual Conference.....	Clifton Springs, N. Y.....	June 3-7
General Synod, Reformed Church in America.....	Asbury Park, N. J.....	June 4
National Conference of Social Work .....	Denver, Colo. ....	June 10-17
Federal Council, Administrative Committee.....	New York, N. Y. ....	June 12
Federal Council Conference on National Evangelistic Program .....	Northfield, Mass. ....	June 16-18
Association of Executive Secretaries of Local Councils of Churches .....	Northfield, Mass. ....	June 16-18
Synod of Northern Province, Moravian Church.....	Bethlehem, Pa. ....	June 17
Northern Baptist Convention .....	Seattle, Washington .....	June 28-July 5
Alliance of Reformed Churches Holding the Presbyterian System .....	Cardiff, Wales .....	June 23-July 2
United Society of Christian Endeavor, International Convention .....	Portland, Ore. ....	July 4-9
National Convention, Evangelical Women's Union.....	Cleveland, Ohio ....	July 14-17
Board of Managers, Missionary Education Movement.....	New York, N. Y.....	July 21
Universal Christian Conference on Life and Work.....	Stockholm, Sweden .....	Aug. 11-31
General Conference, Seventh Day Baptist Churches.....	Salem, W. Va. ....	Aug. 18-23
National Baptist Convention .....	Baltimore, Md. ....	Sept. 8-14
Evangelical Synod of N. A.....	St. Louis, Mo. ....	Sept. 30
General Conference, Primitive Methodist Church.....	Kewanee, Ill. ....	Sept. 30
General Convention, Protestant Episcopal Church.....	New Orleans, La.....	Oct. 7
Board of Managers, Missionary Education Movement.....	New York, N. Y.....	Oct. 20
National Council, Congregational Churches.....	Washington, D. C.....	Oct. 20-28
World Alliance for International Friendship through the Churches, Annual Meeting.....	Detroit, Mich. ....	Nov. 10-12
Annual Meeting, Executive Committee of Federal Council of the Churches.....	Detroit, Mich. ....	Dec. 9, 10, 11



# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation and Inter-Church Activities*

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

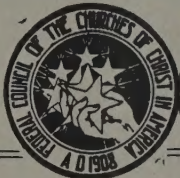
105 East 22nd Street, New York

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Published at 100 Liberty Street, Utica, N. Y.

Subscription Price, Fifty Cents a Year

Entered as second-class matter,  
February 19th, 1924, at the Post  
Office at Utica, N. Y., under the  
Act of March 3, 1879.



Acceptance for mailing at special  
rate of postage provided for in  
Section 1103, Act of October 3,  
1917, Authorized July 3, 1918.

VOL. VIII, No. 2

MARCH-APRIL, 1925

## EDITORIALS

### The Radiance of Easter

In that brilliant little book with the captivating title of "The Lost Radiance of the Christian Religion," Principal Jacks observes that the Church today seems to lack that radiant energy which characterizes the Gospels and to have reverted to "colder conceptions of God, of man and of the universe." "The Christian religion," he reminds us, "has arduous phases; there are points on its onward path where it enters the deepest of shadows, and may even be said to descend to hell. But the end of it all is a resurrection and not a burial, a festival and not a funeral, an ascent into the heights and not a lingering in the depths."

Easter calls us again to the radiant view of life. It was so with the early disciples. The Resurrection turned them from the sense of despair and defeat to victorious leadership. Peter spoke for them all when he cried: "Blessed be the God and Father of our Lord Jesus Christ, who begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

So also is it with us today. For, as Bishop Talbot has pointed out in "The Returning Tide of Faith," the Resurrection was "the response of the nature of things to the faith of Jesus." It meant that such a personality as Jesus Christ, who backs his faith in God with

his life, does not go down to final defeat. It meant that the universe we live in is not pitted against goodness and unselfishness and love, but in the end is on their side. It means that **God is present creatively in the world** and that therefore our faith that it is possible to build "a new earth wherein dwelleth righteousness," is not in vain.

From such a view of life radiant energy flows. With such a faith one who strives for personal victory over sin, or world peace, or brotherhood among the races, or any other great Christian end, though he be regarded as a dreamer, may yet reply:

"Dreamer of Dreams! We take the taunt with gladness,

Knowing that God, beyond the years you see,  
Has wrought the things that count with you  
for madness

Into the substance of the world to be."

### When Politics and Religion Meet

The distinguished Japanese Christian, T. Kagawa, of Kobe, in a conference with the Federal Council's Committee on Relations with the Orient a few days ago, painted a dark picture of the effect of America's Japanese Exclusion Act on Christianity in Japan. A Southern Presbyterian missionary, itinerating in the country, had his automobile stopped in the streets by Japanese who cried, "Go back to America, go back home." A class in ethics in a mis-



sion college went on a strike, saying "Ethics? To whom should you teach Christian ethics—Japanese or Americans?"

Such incidents simply confirm the sober statement made by Hon. Cyrus Woods, former Ambassador of the United States to Japan, at a meeting of the Federal Council, that "the Exclusion Act has set back the progress of the Christian movement in Japan by at least twenty years." In this judgment missionaries of all denominations appear to concur.

And even if the missionary enterprise itself were not directly affected, the fact would still remain that the United States had treated Japan on a basis of racial discrimination inconsistent with the Christian ideal of brotherhood. It would still be true that in our corporate capacity as a government we had by our deeds given the lie to the Gospel that as a Church we in words proclaim.

In the light of such a situation it is a sheer impossibility to be satisfied with the old shibboleths about the Church having nothing to do with any political questions. The plain truth is that governmental questions are not always questions of a merely political or administrative character; they are **moral** questions as well. And a Church that believes that Christ is to be Lord of all cannot cease to insist that He must be Lord of our political life as of every other phase of human activity.

### Peace Among the Peace Workers

The movements in behalf of world peace are in danger of failing because they cannot be at peace with each other. One group can see nothing of real consequence in any program except absolute pacifism. Those who do not follow in this path are regarded as timid compromisers. Another group regards everything as evasive makeshift except the outlawry of war according to the precise specifications of Borah-Levin-

son. For others nothing will do except unreserved membership in the League of Nations with every "i" dotted and every "t" crossed.

Unless those who are agreed in seeking peace, though doing so by various routes, can cooperate with each other, is it not preposterous to expect that nations with conflicting interests and points of view will actually join in a cooperative program for peace?

If the advocates of peace cannot lay aside the spirit of narrow partisanship sufficiently to join hands, have they any right to expect **governments** to do so?

The need of the hour is for the workers for peace to **get together** on the **next steps**. No single group espousing its own special platform regardless of the others is influential enough to bring about world peace.

That is one of the reasons why the Federal Council of the Churches has concentrated attention upon the World Court. Here is a next step on which all thoughtful students of international problems ought to be able to agree. The World Court, of course, is **only** a first step. But even this first step the United States has not yet been ready to take. Why not unite on getting **at least** this far **now**? To accomplish this much, we venture to think, would give the peace workers enough influence to be able then to secure an agreement to submit **all** questions in **all** cases to judicial procedure as a substitute for war. But if we cannot agree to go together one step, how are we ever to jump ahead a mile?

—S. M. C.

"The meeting of the Federal Council of Churches of Christ in America, in Atlanta, Ga., in quadrennial session, was indicative of one undisputed trend, namely, the utilization of publicity as a new form of evangelism and Christian education. Whenever a central agency such as the Federal Council, which in many of its actions has the confidence and cooperation of the Catholics and Jews, brings a united message through the columns of the daily press it is reaching the public in a wide and wholesome sense."—Editorial in Chester, Pa., *Times*.



## Planning for More Effective Evangelism

**REV.** William Horace Day, pastor of the United Congregational Church of Bridgeport, Conn., and former Moderator of the National Council of the Congregational Churches,



REV. WILLIAM HORACE DAY

has accepted the chairmanship of the Federal Council's Commission on Evangelism, for the present quadrennium. Dr. Day is Chairman of the Commission on Evangelism in the Congregational body, and has long given most careful thought to the normal evangelistic program

of the pastor and the local Church.

Associated with Dr. Day as Vice-Chairman is Wilfred W. Fry, a prominent layman and business man of Philadelphia.

Three outstanding things in the recent work of this Commission are worthy of special notice:

First: The visitation of the cities on the Pacific Coast, beginning at Spokane and covering fourteen cities, ending at Denver, was the most far-reaching and significant of any of the yearly visitations that have been made under the direction of the Federal Council. The Secretaries of Evangelism of the different denominations called their membership and pastors together in the various cities. The local Councils of Churches or Ministers' Associations sent notices to the outlying towns, in some cases as far as a hundred miles or more. On the trip not far from three thousand preachers were gathered together with their leading laymen. In every city the national representatives were urged to come again and to give more time to meetings. In nearly every city plans were put on foot to carry forward evangelistic services with the emphasis laid on personal work. It looks now as if the returns from the area visited will be larger by Easter than ever in the history of this section of the country.

Second: The demand for the booklet, "The Fellowship of Prayer," has been unprecedented. Upwards of half a million copies have been sent out. Cities and towns have sent for them for general distribution, and pastors have ordered for each family in their Churches. Many colleges have asked for them. As many as two

thousand copies have been sent to one institution. It is too early to say just how many newspapers are printing these topics daily, but the number will run well up into the hundreds, so that millions of people will have a message of personal religious faith and aspiration before them each day.

Third: As a new experiment in reaching the audience outside the Churches, a series of seven special Lenten sermons has been sent to the more important newspapers of the country for publication on each Saturday morning during Lent. These sermons were prepared by Dr. Charles E. Burton, and deal with the distinctively spiritual theme of "Christ the World's Saviour." The special topics discussed are, "Sin," "Repentance," "Faith," "Obedience," "Self-Denial," "The Cross," and "Immortality." The interest of the newspapers in using material of this character is a hopeful indication of what can be done in employing the press as a channel of distinctively spiritual effort.

### NORTHFIELD CONFERENCES

Representatives of the Departments of Evangelism of the various denominations will hold a conference at Northfield, Mass.,

June 16-18, to consider problems of evangelism affecting the whole country.

Representatives of the local councils and federations of the country will also be in attendance. The meeting is to be held under the auspices of the Federal Council's Commission on Evangelism as an extension



WILFRED W. FRY

of the plan so successful a year ago.

In the *Philadelphia Record* for January 17, was a full page given to a remarkable article by Dr. Rufus W. Miller, Executive Secretary of the Board of Publication and Sunday School Work of the Reformed Church in the U. S. The statement was an appeal for larger attention to religion as an integral part of every educational program. It urged the importance of weekday religious education as provided by the Churches, and also the teaching of the Ten Commandments in the public schools.



## First National Interracial Conference

**T**HE first National Interracial Conference to be held in America was held in Cincinnati, Ohio, March 25-27. The meeting was arranged by the Commission on Race Relations of the Federal Council of Churches, jointly with the Commission on Interracial Cooperation, with headquarters in Atlanta. The Cincinnati Council of Social Agencies and the Cincinnati Federation of Churches made all the local plans.

The purpose of the Conference was to enable white and colored people in different communities, who are wrestling with problems of organization, methods and programs for improvement of interracial relations and for community welfare to learn from each others' experiences.

With few exceptions, the delegates represented organizations that have undertaken community interracial activities.

The sessions were largely open forums. The program included discussions on "Health and Race Relations," "Industry and Race Relations" and "Housing and Race Relations." Under the last head such matters were discussed as the difficulty of the Negro in renting and buying property and the problem of securing houses for Negroes. At the same time was discussed the problem of the migration of the Negroes to white sections in their efforts to escape from alley conditions. All the questions were approached from the standpoint of the distinctive contribution to be made to their solution by the Church forces of the two races.

Among the leaders were: Dr. Alva W. Taylor, Indianapolis; Dr. Will W. Alexander and Dr. John Hope, Atlanta; Dr. George E. Haynes, of the Federal Council; Mr. Bleeker Marquette, Cincinnati, Ohio; Prof. Herbert A. Miller, Ohio State University; Miss Mary Van Kleeck, Russell Sage Foundation; Forrester B. Washington, Philadelphia, and Sherwood Eddy of New York.

Each topic was in charge of a discussion committee of persons who have special knowledge and experience in the field covered by the particular topic. A part of the time was taken by the delegates in stating (1) the most pressing problems that confront them in their localities; (2) what solutions they have attempted; and (3) experience in getting results. When the time for this part of the open forum discussion on each topic was used up, the discussion committee having listened to the reports, retired for a few minutes to sift out the main points that needed further consideration. While the discussion committee was deliberating, an address was given on the topic under consideration by someone competent to speak upon it. The discussion committee brought in the main points presented by the delegates and other points con-

sidered worth while by the committee. The open forum discussion then continued for the balance of the time allotted to the topic with the members of the committee adding such information and giving such guidance as would make the discussion fruitful.

To help the delegates in preparation for the discussion before they came to the conference, suggestions and questions for their guidance in studying their own local situation were prepared and sent to them.

### THE WHITE HOUSE Washington

January 26, 1925.

My Dear Dr. Cadman:

I have learned of your election as President of the Federal Council of the Churches of Christ in America, and I want to extend to you my congratulations on your elevation to this important position. It will no doubt afford a wonderful opportunity for good service, and you have my best wishes for your success in every way. I trust that you will find it convenient to come down to see me at any early date.

Very truly yours,

(Signed) CALVIN COOLIDGE.

Rev. S. Parkes Cadman  
64 Jefferson Ave.,  
Brooklyn, New York.

### ESSAY CONTEST AWARD

The prize of one hundred dollars for the best essay on the reasons for cooperation and federation of the Churches has been awarded to Rev. Edward T. Root of Boston. The winning essay is published on another page of the *Bulletin*.

A supplementary prize of twenty-five dollars was awarded to Clarence R. Athearn, of Malden, Mass.

The contest was instituted by Mr. E. H. Seward, a Virginia layman, in order to secure popular pamphlet material on the value of cooperation, for use by the Federal Council. Sixty-seven essays were submitted, coming from thirty-four states and from Mexico and Canada, an evidence of the wide interest awakened by the contest. The judges were: Rev. Howard B. Grose, Rev. I. W. Gowen and Mr. Charles S. Crosman.



# Vigorous Dealing with International Problems

**HONORABLE GEORGE W. WICKERSHAM** is announced as the new Chairman of the Federal Council's Commission on International Justice and Goodwill. Mr. Wickersham's long experience as a lawyer dealing with international problems, and as a former Attorney General of the United States, gives assurance that, under his leadership, the Commission will have the advantage of great practical wisdom in dealing with its difficult problems.

Right Rev. Charles H. Brent of Buffalo, is the Vice-Chairman of the Commission, cooperating with Mr. Wickersham in its leadership.

Rev. James H. Franklin, Secretary of the American Baptist Foreign Missionary Society, serves as the Chairman of the important Committee on Relations with the Orient; Dr. Henry Goddard Leach, Editor of the *Forum*, as Chairman of the Committee on Mexico; and Rev. Alfred Williams Anthony as Chairman of the Committee on Goodwill between Christians and Jews.

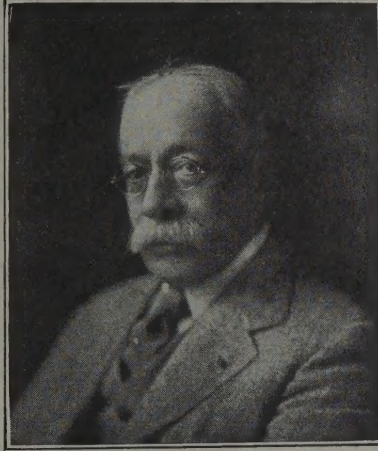
Under the new plan of organization, the Commission will be made up primarily of the official representatives nominated by the peace agencies of the several denominations. Other members are named by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions. Members at large who are particularly qualified to aid the Commission in its work may be appointed, but not to exceed one-half of the members officially representing the denominations.

## DINNER TO MR. WICKERSHAM

On March 12, a dinner was tendered to Mr. Wickersham by Dr. John H. Finley, the retiring Chairman of the Commission on International Justice and Goodwill. The occasion was designed especially as a tribute to Mr. Wickersham on his appointment by the League of Nations as a member of the committee which is to study problems connected with the codification of international law, and was held on the eve of his sailing to meet with the committee at Geneva. About one hundred and twenty-five laymen were in attendance and heard Mr. Wickersham interpret the significance of the World Court and emphasize the part which the Churches must play in bringing about international cooperation and permanent peace.

The following letter was received by Dr. Fin-

ley from Hon. Elihu Root, regretting his inability to be present at the dinner:



HON. GEORGE W. WICKERSHAM

"I deeply regret my inability to accept your kind invitation to attend the dinner in honor of Mr. Wickersham. I am deeply interested in the occasion and wish to take this opportunity to express to him through you my best wishes as he goes to Europe for an important service. We shall await the results with high expectations.

"May I also say how deeply interested I have been in the work of the Commission of the Federal Council, of which you have been Chairman for the last quadrennium, which post I understand Mr. Wickersham is now taking as your successor? The work of the Commission in connection with the Washington Conference on Limitation of Armament commanded my highest admiration, as also the more recent efforts of the Commission on behalf of American adherence to the protocol of the Permanent Court of International Justice.

"Under right leadership, with sane and constructive policies, this Commission has great possibilities of service in the promoting of world peace based on the spirit of international justice, fair dealing and goodwill."

## STILL URGING THE WORLD COURT

In spite of the failure of the Senate to take action upon the recommendation of President Coolidge for the entry of the United States into the Permanent Court of International Justice, the Churches of the country, through the Federal Council, are continuing to press the matter vigorously upon public attention. At a hearing held by the Foreign Affairs Committee of the House of Representatives on the subject shortly before the adjournment of the last session of Congress, the Council presented the official resolutions adopted by its constituent bodies and by the Council itself. This presentation made a strong impression and played a part in leading to the action taken by the House of Representatives in recommending adherence to the World Court.

## "CHURCH PEACE CONGRESS"

A movement which promises to attract nationwide attention is the proposed "Church Peace Congress," to be held in Washington in December, under the auspices of the peace agencies of the various denominations. The Chairman of the committee which is already making plans for the gathering is Bishop William F. McDowell. The Federal Council's Commission on International Justice and Goodwill is cooperating through the service of Dr. Gulick as Secretary of the Committee on Arrangements. It is expected that the congress will be attended by official representatives appointed by the various



denominations and that it will result in the formulation of a more clearly conceived peace program on the part of the Protestant Churches.

#### THE JAPANESE SITUATION

On March 9, the Federal Council's Committee on Relations with the Orient held a special conference at luncheon with T. Kagawa, the Japanese Christian who has made such a distinguished contribution to the development of the labor movement in Japan, and who has been in this country for some weeks. Mr. Kagawa insisted that it was impossible to exaggerate how strongly the Japanese people, especially in the remoter

country districts, feel about the discrimination of the United States against Japan.

On March 23 an informal conference was held also with Mr. T. Tsurumi, the well-known spokesman for the Japanese point of view at the Institute of Politics at Williamstown, Mass., last summer.

A valuable new document, entitled "The Re-establishment of Right Relations Between America and Japan," has just been brought from press by the Federal Council. It analyzes in detail the issues that are at stake and suggests constructive proposals for securing a better understanding.

## Unique Conference on Church Finances

**C**HURCH gatherings are legion, but the Conference on Financial and Fiduciary Matters, held under the auspices of the Federal Council of the Churches, February 16-18, at Atlantic City, was something new under the sun. It was attended by about one hundred persons, chiefly treasurers, comptrollers, attorneys or other financial representatives of the denominations. Dr. Alfred Williams Anthony was chairman. The full proceedings of the conference, together with the addresses, are now being published.

The chief findings were as follows:

"That a group of men be especially designated to study the factors which insure the soundness of investments from an ethical as well as a financial point of view, to the end that the dictum, now generally accepted in the world of finance, may be more fully realized, that no investment is sound unless it is ethical.

"That the methods of all organizations having annuity programs be scrutinized with reference to rates, methods of bookkeeping, legislative conditions under which they operate, and inter-board comity. The Conference believes that much is to be gained by placing denominational and interdenominational programs on a cooperative rather than a competitive basis.

"That the favorable attention of all those having the care of securities be called to the facilities of trust companies for taking care of such securities at a minimum cost. We commend those trust companies and foundations which have organized their business with a view to furthering the interests of religious as well as secular agencies, and of agencies without as well as within the communities in which they are located, as a method of attaining the end. We recommend a careful study of the Standard Resolution which has been approved by official vote of the Conference, as follows:

"1. As a general rule philanthropic purposes can best be promoted by direct and absolute donations and bequests to suitable institutions engaged in the desired work.

"2. If a public benefactor does not wish to make an absolute donation or bequest, but desires to create a trust, he should do so preferably under one of the following plans:

(a) When a person has clearly in mind a definite object for which he desires to create a trust and that object is cared for wisely and well by a suitable corporation of permanence and character, having power to accept trusts for its own purposes and suitable equipment for the management of trust

funds, he may wisely make his donations and bequests to such corporation as trustee for such purpose.

(b) When a person contemplates the creation of a trust for some charitable object and is uncertain as to the precise methods of carrying his purpose into effect or contemplates benefiting a class of persons, an organization or a group of organizations, the perpetuity or the management of which may be open to question—in these and similar cases of doubt and uncertainty—he may wisely make his donations and bequests to a suitable Trust Company or Bank, having trust powers, which is prepared to receive trusts under an agreement known as the *Uniform Trust for Public Uses*, and thus avail himself of suitable provisions therein made for future adjustments and adaptations safeguarding his original intentions and tending to reduce causes for litigation to a minimum."

"That renewed efforts be made, in connection with experts in the field, to approximate uniformity on a sound basis in legislation with the several states affecting (a) notice to legatees, (b) percentages of estates that may go to charity, (c) the time elapsing after a will is made before the death of a testator, and (d) inheritance taxes.

"That the unique and worthy possibilities of the "estate note", when prudently handled, be given the sympathetic consideration of our boards and institutions.

"That constant efforts be made to secure the absolute safety of investments by the application of all approved precautions. To this end, soundness of investment must be placed before interest rates, responsibility for the selection of investments must be placed upon a duly constituted committee and not in an individual, and this committee should be required to work in conformity with a carefully framed code of investments. In addition, the risks—and there will always be risks—must be well distributed.

"That special attention be given to possible methods of cooperation with banks, lawyers and trust companies in the making of wills and the establishment of trusts, to the end that the legal documents involved may be accurately drawn, and that due recognition be given to the missionary and educational agencies of the Churches, denominational and interdenominational.

"That steps be taken, as the way may open, for a study of the organization, methods of accounting, reports and the safeguarding of funds of the various denominational and interdenominational boards and agencies.

"That a general plan of publicity be carried out in behalf of legacies, annuities, estate pledges, and life insurance for missionary and educational purposes, both on a denominational and interdenominational basis.



## An Easter Call to Prayer

THE spiritual unity of the body of Christ is nowhere better exemplified than in the universal feeling of joy at Easter tide, preceded by those deep feelings of penitence and aspiration, which center in contemplation of the suffering and the triumph of Christ.

Responding to this sense of oneness, let us gather during these seven days before Easter, commonly known as Holy Week, to consider the suffering Saviour with the call to repentance and devotion which that contemplation fosters.

The Federal Council of the Churches, through its Commission on Evangelism, has prepared a folder of suggestions for daily prayer and meditation, from which the following topics for special meetings in Holy Week are taken:

### The Passion of the Saviour

- Sunday, April 5th*—THE SAVIOUR'S SUFFERING IN THE HOUR OF TRIUMPH Luke 19:41, 42  
And when he drew nigh he saw the city and wept over it, saying, If thou hadst known in this day, even thou the things which belong unto peace!
- Monday, April 6th*—SUFFERING FROM UNDESERVED HATRED Luke 19:47  
The principal men of the people sought to destroy him.
- Tuesday, April 7th*—SUFFERING FROM BLIND SELFISHNESS Luke 20:14  
But when the husbandmen saw him they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours.
- Wednesday, April 8th*—SUFFERING RELIEVED BY HUMAN LOVE John 12:7  
Against the day of my burying hath she kept this.
- Thursday, April 9th*—SUFFERING FROM TREACHERY Luke 22:21  
Behold the hand of him that betrayeth me is with me on the table.
- Friday, April 10th*—THE FULNESS OF THE SAVIOUR'S SUFFERING John 19:30  
It is finished.
- Saturday, April 11th*—THE SAVIOUR IN THE REALM OF DEATH Matt. 27:66  
So they went and made the sepulchre sure, sealing the stone, the guard being with them.
- Easter Day, April 12th*—THE TRIUMPHANT CHRIST Luke 24:5  
Why seek ye the living among the dead?



SOME OF THOSE PRESENT AT THE DINNER GIVEN IN HONOR OF DR. CADMAN, AT THE YALE CLUB, JANUARY 29



## Special Gift for Industrial Conferences

THE Commission on the Church and Social Service has long needed a field secretary for the better organization of its industrial and community conferences and their follow-up and multiplication, but until recently it has not been possible to secure the necessary funds. Late in November, Dr. Tippy laid the need before Mr. Arthur Nash of Cincinnati, and Mr. Robert Hicks, editor and publisher of the *Specialty Salesman*. As a result of these conferences assurances were given that at least a generous part of the needed \$7,000 would be raised.

On January 20th, when Dr. Tippy was asked to meet Mr. Nash and Mr. Hicks in New York, he found himself in the presence of the Board of Trustees of the Universalist General Convention. He was then formally presented with a check for \$7,000 by Rev. John Smith Lowe, General Superintendent of the Church. In presenting the check Mr. Lowe said:

"We of the Universalist Church have been a pioneering religious body for more than a century and a half. In the realm of religious thought we have kept pace with other leaders in proclaiming the Fatherhood of God and the Brotherhood of Man. Of one blood God created all races and nations of men. All through our history we have insisted that beneath our diversities of belief and organization there is a deep underlying unity.

"Most thinking men and women today accept this affirmation theoretically as the statement of a self-evident truth. Our next obligation is to apply this truth to all human relationships. The vindication of truth in argument and logic is always easier than the task of inspiring people to live in accordance with the truth that has been discovered.

"Once again we desire to go forward with the pioneers of all creeds and of none, whose absorbing passion is to translate love into action and faith into works. We would unite, in spirit and in devotion, with our fellow men of all sects and nationalities in a supreme effort to make Christ's law of Universal Brotherhood the universal practise of life.

"As a Church we would think not of ourselves primarily, but of humanity and of the kingdom of heaven on earth. Our prayer is that we may magnify the things which unite us and minimize the things which divide us. We have learned of your efforts and those of the association with which you are connected to promote the practice of Brotherhood among industrial groups in various towns and cities over the country. We wish to assist you in this important work. To this end I have the honor to tender you, and through you to the Federal Council of Churches, this check for \$7,000 to be used in furthering this commendable enterprise to which you have given so much of your time and thought. May God bless you and your colleagues in your labor of love."

Dr. Tippy, taken completely by surprise, in accepting the gift, said:

"It is a beautiful thing which you have done here this morning. I am keenly aware of the fact that the Universalist Church is not a member of the Federal Council of Churches of Christ in America, to which your speaker was gracious enough not to refer. Your desire to help in our work and your presentation unanimously of this generous check afford a beautiful illustration of what you have been talking about, the spirit of brotherhood and goodwill, and the practical application of the Golden Rule."

It is now known that Mr. Nash and Mr. Hicks contributed \$100,000 each toward a large fund for the Universalist Church, a part of which is to be given to causes outside the denomination for the larger work of the Kingdom of God, and that they requested that \$7,000 of this fund be allocated, as its first contribution, to the Federal Council's Commission on the Church and Social Service. Mr. Hicks is not a member of the Universalist Church. He writes to Dr. Tippy: "I am a Methodist, was born a Methodist, but I belong to the Baptist Church. I put my letter in the Baptist Church here because it needed me the most." The whole incident is a striking illustration of a new spirit which is abroad in the Protestant Churches.

### INDUSTRIAL CONFERENCE AT INDIANAPOLIS

The conference on "Christianity and Industry," held in Indianapolis March 1 to 3, was arranged by Dr. Alva W. Taylor, who resides in Indianapolis, in behalf of the Federal Council. The staff of speakers consisted of Mr. Arthur Nash, Mr. W. P. Hapgood, Dr. Taylor and Dr. Worth M. Tippy.

The conference opened with addresses in pulpits on Sunday. On Monday a conference with pastors, labor representatives and business men was held from 10:30 A. M. to 3:00 P. M. under Dr. Taylor's supervision. Mr. Arthur Nash brought before the pastors at the luncheon meeting at the Y. W. C. A. an ethical problem in the application of the Golden Rule by industries which sell directly to consumers. Local merchants are securing ordinances prohibiting such selling. Mr. Nash asked whether he should use the courts to enforce his right, or practice non-resistance.

At six o'clock Dr. Tippy met a group of industrial girls, women from Antioch College who are working in Indianapolis, and young women social workers. At seven o'clock he gave an illustrated address at Roberts Park Church on "The Program, Staff and Housing of the Seven-Day Church" before an audience of Church committees and architects. As a result of this address, three large Churches are now asking assistance on building projects and their programs of community service.

The Conference closed with a luncheon on Tuesday in the Chamber of Commerce with representatives of the Employers' Association, who had been invited to meet Dr. Tippy. Dr. Taylor presided. The discussion, which was frank but good-natured, centered mainly on the Open Shop, collective bargaining through trade unions, and work's councils. The conference was instructive and resulted in important contacts with local business concerns.



## Buttressing the Christian Life of Europe



SPANISH PROTESTANT COLLEGE, "EL PORVENIR"

**C**UMULATIVE evidence comes every month of the ways in which the American Churches, through the program promoted by the Federal Council, are coming to the help of the Churches of Europe, at a time which has been described by Dr. Keller as "The greatest crisis in Protestantism since the Reformation."

The saving for Protestantism of the College "El Porvenir" (The Future) in Madrid is a striking example of what is being done by the Federal Council of the Churches in support of the Central Bureau for Relief of European Churches. For more than thirty years this has been the outstanding Protestant institution in Spain. Its graduates hold positions of influence throughout the country. Its high scholastic requirements have more and more set the standard for the national public schools. Because of its standing and influence, it is often called "The Protestant University of Spain."

During the difficult years of the war, it became necessary to place some moderate mortgages on this property, and one of these, for \$20,000, became due December 31, 1924. Payment of this amount was absolutely demanded on the date specified or the whole plant, representing an investment of \$500,000, would pass by foreclosure under the control of the Jesuit order. A center of evangelical light and learning, costing half a million, slipping away for lack of \$20,000!

Friendly Churches in Europe, despite their own great difficulties, helped a little; but for the bulk of what was needed those responsible turned in their distress to America. Two delegates, representing all Protestant groups in Spain, came to this country. They were brought into touch with leaders of denominational boards; but firmly established budgets allowed no margin for even such an emergency. Only by individual gifts could this strategic center of Protestant effort be saved.

The days passed swiftly. Of the two Spanish delegates, the one speaking English fell gravely

ill and could help no more. When only a week remained, \$10,000 was still to be raised. Through the efforts of Dr. Chauncey W. Goodrich, at the Federal Council's office, and the large-hearted generosity of a few friends, it was raised. The college was saved, and already plans are under consideration for an enlargement of its work.

Even if this instance stood alone, it would be worth recording. It is doubly worth recording because it is an example of the kind of thing which is being done through the Central Bureau all over Europe, *so far as funds permit*. Ten times as much should be done—and could be done—if America could realize how tragically critical are these passing months for the great Protestant heritage of Europe.

### CONFERENCE WITH WALDENSIAN LEADER

The Commission on Relations with Religious Bodies in Europe had the privilege on February 16, of entertaining at a luncheon conference, Rev. Guido Comba, representative of the Waldensian Churches of Italy.

In introducing Dr. Comba to the audience, Dr. Macfarland spoke of the great value of the closer friendly relations being built up between the respective governments of the countries involved, and doing much to prevent the waves of hysterical misunderstanding that are so often the result of yellow journalism.

Dr. Comba spoke most interestingly of the position of the Waldensian group in the past and under the present Fascist regime, explaining that the present wave of reaction was certain to be only a passing phase. He explained that the importance of the Waldensian Church in the religious life of Italy lay not so much in its function as a mission Church, seeking converts, as in the constant presentation of a spiritual life as contrasted with the formalism of the dominant Church, the leaven, which, however small, is sure in the long run to result in higher ideals of faith throughout the country.

### CONFERENCE WITH FRENCH LEADER

On February 3, a conference was held with Rev. Daniel Couve, the distinguished foreign missionary leader in the French Protestant Churches, on the eve of his return to France after having attended the Foreign Missions Convention in Washington. Mr. William Sloane Coffin, who was the leader in the Federal Council's enterprise of helping rebuild the French Protestant Churches devastated by the war, presided. Rev. Chauncey W. Goodrich, Secretary of the Federal Council's Commission on Relations with Religious Bodies in Europe, spoke in high appreciation of the spiritual vitality of the French Churches, as illustrated by their



remarkable foreign missionary undertakings. Dr. Couve responded with an interpretation of the present situation in the French Churches, and expressed their gratitude for the assistance given by the Churches of America.

#### DANISH LEADER EXPRESSES GRATITUDE

Rev. Alfred Joergensen, D. D., the Danish Protestant leader and representative of the Churches of Denmark on the Central Bureau for Relief of the Evangelical Churches of Europe, in a letter to the Federal Council, comments on the significance of the efforts being made to assist the needy Churches:

"We wish to tell you how much we appreciate your faithful and affectionate helping work here in Europe. If our spiritual fathers, Martin Luther, Jean Calvin, and Huldreich Zwingli could see how much their disciples in America are helping their suffering brethren in Europe, they would be proud of you. Let me tell you three things: Firstly, it is of great importance for the future of the gospel here in Europe that the denominations in the Federal Council are helping not only the Churches of their own confession, but also the other confessions. Secondly,

it has been encouraging for the few small "helping Churches" of Europe to have the American support. And, thirdly, we appreciate that you are willing to hear our advices about your helping work; not only have you taken Dr. Keller as European Secretary, but you also give us 'helping Churches' opportunity to express our wishes."

#### DISTINGUISHED VISITORS

Among the large number of distinguished representatives of European Churches who have been received by the Federal Council, and with whom conference has been held concerning the relations between the Churches of America and Europe, during recent months, are the following:

Professor F. Zilka, of Prague, Czecho-Slovakia.

Professor Rudolf Otto, of the University of Marburg, Germany.

Professor Julius Richter, of the University of Berlin, Germany.

Sir Henry Lunn, Editor of the *Review of the Churches*, London, England.

Sir Willoughby Dickinson, Honorary Secretary of the World Alliance for International Friendship through the Churches, London.

## Helping Others to Help Themselves

By PROF. EDWARD CAPPS

*Of Princeton University, Formerly Minister of the United States to Greece*

IF you were the wife or daughter of a professional man or a prosperous merchant, and if you were suddenly reduced to the most dire poverty which would you rather have happen—to live on charity or be given an opportunity to earn your own living? Surely the last.

There are many thousands of Greek women and girls who are facing this question today. They are the refugees from Asia Minor, expelled by the Turks. They are destitute. Even charity is lacking. The Greek people cannot carry the load alone. The Refugee Commission of the League of Nations has in charge the settling of the refugees on the land that Greece has provided. Many of the refugees, however, are city dwellers, entirely unused to agriculture, and no more capable of wresting a living from the soil than the average wife of any banker or doctor. Yet they must earn a living or starve.

"The American Friends of Greece" commenced to establish workshops where these women and girls could weave rugs and cloth and embroider materials which might be marketed for a profit. During the last year this organization has been able to keep 1,000 women occupied, but there are many thousands in need.

A million and a half people to make self-supporting! It can be done. It is being done.

But it is being done so slowly that thousands of refugees are dying of disease, weakened by malnutrition. Money is needed, needed desperately, for workshops, for equipment, for raw materials, and for food. For further information write The American Friends of Greece, 1042 Investment Building, Washington, D. C.

#### MUSIC WEEK IN THE CHURCHES

Clergymen are being asked to give special attention to music on the opening Sunday of Music Week, May 3-9. Sermons on such subjects as the association of music with religion, the influence of music in the home and family life, are suggested as appropriate to the occasion. A copy of a rather remarkable sermon on music by Henry Ward Beecher and other Music Week pamphlets are available from the office of the National Music Week Committee, 45 West 45th Street, New York City, upon request. It is also suggested that an enlarged musical program be provided in the Sunday Schools. Church organists are being asked to arrange special programs. A union song service is also suggested. Upon request to the National Committee a pamphlet entitled "Everybody Neighbors Through Song," containing suggestions as to improving congregational singing, may be obtained.



# New Organization of Administrative Committee

WITH the election of the officers of the Administrative Committee at the meeting in February, the organization of the Federal Council of the Churches for the new quadrennium has been completed.

The Chairman of the Committee is Dr. John A. Marquis, General Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A., and a former Moderator of the Presbyterian General Assembly. Dr. Marquis is one of the leading figures in the home missionary work of the Churches, and it is expected that his chairmanship of the Federal Council's Administrative Committee will lead to a closer cooperation between the Council and the home missionary agencies.

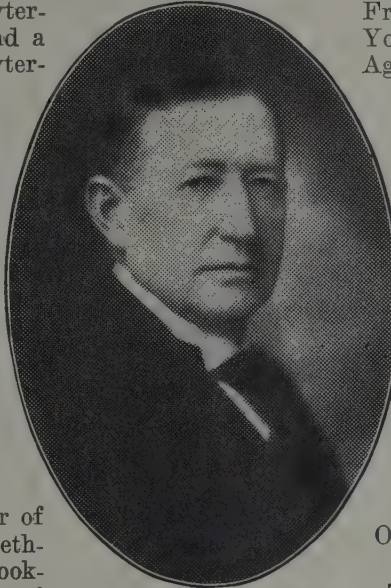
Three Vice-Chairmen were selected: Rev. John W. Langdale, Mrs. John Ferguson and Mr. Charles Crosman. Dr. Langdale is one of the best-known Methodist pastors in the vicinity of New York, being the minister of the large New York Avenue Methodist Episcopal Church of Brooklyn. His interest in new forms of evangelism for reaching the social groups ordinarily largely untouched by the Church has made his work well-known in other denominations than his own.

Mrs. Ferguson is a member of the United Presbyterian Church, the President of the Council of Women for Home Missions. She is the first woman to be elected an officer of the Federal Council. At the present time, she is Chairman of a Joint Committee, representing the

Federal Council, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, which is making a study of the whole question of the place of women's organized work in the total life and work of the Church.

Mr. Crosman is a layman of the Society of Friends and the head of the New York Office of the Fisk Teacher's Agency.

The Administrative Committee meets regularly on the second Friday of each month, and is responsible for the general oversight of the whole program of the Federal Council in all phases of its work. The membership of the Administrative Committee includes at least one official representative named by each of the constituent denominations, together with representatives of other interdenominational bodies, with which the Federal Council cooperates.



REV. JOHN A. MARQUIS  
Chairman of Federal Council's  
Administrative Committee

## ORGANIZATION FOR QUADRENNIUM

The full organization of the Federal Council and its commissions for the present quadrennium is printed on the outside back cover of this issue of the *Bulletin*, including the chairmen and secretaries of all commissions and standing committees. It is believed that the personnel of the Council, as thus organized, will be regarded by Christians of all denominations as being extraordinarily representative and worthy to command confidence.



THE THREE NEW VICE-CHAIRMEN OF THE COUNCIL'S ADMINISTRATIVE COMMITTEE FOR THE COMING FOUR YEARS: REV. JOHN W. LANGDALE, MRS. JOHN FERGUSON AND MR. CHARLES CROSMAN



## Among the Local Councils

**T**HE extent and strength of the movement for organized Church cooperation in the community is nowhere better symbolized than in the annual meeting of the Association of Executive Secretaries of Councils and Federations of Churches. The meeting this year is to be held at Northfield, Mass., June 16-18. One of the chief subjects of discussion will be the wisest methods of cooperation between the Federal Council, as the national expression of the federation movement, and the local council of Churches.

The organization of the New York State Council of Churches has been completed with the election of Rev. U. L. Mackey of New York as president. Mrs. Helen B. Montgomery of Rochester is first vice-president.

New Haven, Connecticut, is organizing a Council of Churches. For the present dependence will be upon volunteer leadership, which is very efficient in New Haven.

### EVANGELISM

The outstanding recent event in Dayton's religious life has been the campaign of personal evangelism, under the auspices of the Council of Churches, and for two weeks under the direction of Dr. Guy H. Black. Thirty Churches already report 1,000 new members and the campaign is to continue till Easter.

Practically all the local councils are now carrying on vigorous programs of personal and pastoral evangelism culminating at Easter.

### RELIGIOUS EDUCATION

One of the best accomplishments of the Chicago Church Federation in the past year has been the merging of the Commission on Religious Education and the Chicago Sunday School Association into the Chicago Council of Religious Education as a department of the Chicago Church Federation. The new Council will represent the State and International Councils

of Religious Education in Cook County. Twenty denominations have appointed official representatives to membership in the Council, which also includes fifteen members at large. Departments are being created to have charge of the following specialized fields of service: The Home, The Sunday School, Daily Vacation Bible Schools, Leadership Training Schools, and Week-day Schools of Religious Education.

Teaching of the Ten Commandments in the public schools of Toledo has been recommended to the city board of education by the Toledo Council of Churches. Under the plan suggested, such instruction would be given in the first eight grades.

### RURAL WORK

The Massachusetts Federation of Churches has developed a definite program for a country Church department, with a specialized staff dealing with rural problems. Its program is defined in the following terms:

1. Work for young people, recreation, character-building and religious education.
2. Community recreation and culture.
3. Popular evening services, with use of motion pictures, etc.
4. Systematic knowledge of the whole population.
5. Welcome and assimilation of New Americans.
6. Promotion of Church attendance, and commitment to Christian life.
7. Systematic Church finances.
8. Combination of Churches, where practicable and desired.
9. Promotion of community interests—libraries, schools, health, etc.
10. Better agricultural methods and cooperative buying and selling.
11. Industrial and thrift programs, home economics, etc.

## United Stewardship Meetings

**T**HE success of the joint conferences on stewardship, arranged by the representatives of a dozen different communions in the cities of Allentown, Youngstown, Indianapolis, and Louisville, early in the winter, is another evidence of an interdenominational approach to a community. The mass impression of all of these denominational leaders coming to a city at once was much greater than the combined individual impressions could possibly have been.

The program in each case consisted of a public meeting on Saturday night, including a stereopticon lecture on stewardship, a statement of stewardship principles and a pageant. The Sun-

day morning and evening pulpits were filled by the various visitors, who also spoke at Sunday schools and young people's societies. On Sunday afternoon there was an interdenominational conference of Church officers on stewardship. On Monday morning there was an interdenominational ministers' meeting, followed by a luncheon, with denominational meetings on Monday evening and frequently a women's meeting Monday afternoon.

Arrangements are now being discussed for a larger series of somewhat similar meetings in January, 1926. Cities that desire to consider such a program should write to Harry S. Myers, 276 Fifth Avenue, New York City.



# The Social Task of the Church in America

By BISHOP FRANCIS J. McCONNELL

WE have almost come to the place where we have ceased to talk about the contradiction between the social and the individual gospel. Truly understood, there is no contradiction and hardly any distinction. We cannot have individuals outside of society, for society is made up of individuals. What the Christian social effort means is that we are trying to seize the social forces for the saving of individuals.

It is the duty of the Church to see the actual contradiction in the world between the ideals proclaimed by Christ and the facts as we find them. Everybody admits our right to proclaim the Christian social ideal; yet we sometimes wonder if a Church has the right to look the social facts squarely in the face, and to deal with the facts as it sees them. I don't think that is a very dangerous doctrine to teach that the Church has a right to look the facts squarely in the face. Of course some say that we preachers have not this right because we have had no practical experience scrutinizing social fact. We have no right, for example, to pass on industrial problems because we are not engineers; we have no right to estimate social conditions because we are not trained statisticians. Well, I do not know any body of men on earth better able to estimate the *human workings* of industry than the pastors going in and out of the homes of workers and seeing conditions every day; they see industry on the *human* side and that is what we are profoundly interested in.

Moreover, we have to remember we are living under an industrial system that needs criticism all the time, and is safe only as it is criticised and progressively modified. It is not the business of the Church to stand for any social doctrine as such, but it must know the industrial situation, and over against the capitalistic view on the one hand, and the socialistic view on the other, stand for human ideals and keep them in the foremost place; with equal justice rebuking the one as well as the other when either sins against the ideal. But let us remember we do live under a capitalistic system, and we breathe its air. Why should we not be unsparing in dealing with it? It is the fact that a man is usually working with a set of assumptions he has not analyzed that carries the possibility of danger. If he looks these assumptions in the face and recognizes that he is making them and sees that we are living under a capitalistic system, the danger will be partly removed.

There is not very much attempt at direct control of the Church by capitalistic forces, but we are shaped nevertheless by the system—if we want to call it a system—that has fitted itself into American life. It is the old individual-

istic type of democracy—every man for himself and the devil take the hindmost (the danger of that system being that the devil is likely also to get the foremost!) We are a nation of social climbers, always looking to the place above us, and we shape our thought by the thought of individualistic success. We do bow to success, there is no question about it. Now the peril is not that anybody tells us preachers what not to say; but we just know better than to say some things—that's all! The congregation shapes the preaching in a Church. The preachers come to know the kind of address that gets the response of the congregation. A process of selection by the listening of the congregation finally brings us to where we say the things which will meet the demand of the people in the congregation. It can be a great thing, this power of the congregation to shape a preacher into the right preaching; but it is dangerous. Now, since that is true, let us be very, very severe in dealing with ourselves and let us be very severe in dealing with the system under which we live.

The great social institutions of our time might conceivably be converted. They are not to be destroyed, they are not to be torn down, they are to be converted—filled with a new spirit. In the old days the Methodists used to invite people forward to the mourner's bench and ask them if they had a desire to lead a new life. When we can get industrial organizations and labor organizations to take that kind of attitude it will be worth while.

Some ecclesiastic may indeed come along, very probably a bishop, and say, "Now, my brother, say these things about our industrial order, but say them in such a way as not to make any trouble." Not so very long ago there was an article written and submitted to a publisher. In giving his opinion on that article the publisher said, "We wish you had not stated your social criticism in such a way as to attract so much attention." Well, if there is to be utterance, there has to be utterance to somebody; we don't just say something without regard to whether anybody hears it or not. If we are going to utter truth we may as well utter it to somebody, particularly the somebodies that need it most.

There are actual social issues to be dealt with at the present time, with no mincing about them, if we are to have the spirit of Jesus. For example, racial exclusiveness that will do away with the "Gentlemen's Agreement" with Japan and vote for an exclusion act, or selfishness that shrinks from making adequate protection for children by a child labor law. What is the use of talking around about all this in a way that nobody understands? It is the business of the



Church, while letting every individual have his opinion and every man have his own judgment, to have these things brought out into the open.

May I stop here long enough to say this, if I want to get a report on industrial affairs, I go first to the Information Service of the Federal Council of Churches. Next, the *New York World* probably makes the best statements concerning the labor situation in the country. I wish to record here my thanks and appreciation and the thanks and appreciation of a great many people I know of for the splendid service being rendered by the Federal Council's Research Department in holding the facts squarely before the people.

Abraham Lincoln expressed a characteristic Americanism of his day when he said, "It is the hope of every American mother that her boy may grow up to be the president of the United States." We don't stop to consider such a possibility now. The chance is too small. Likewise in industry the chance is small for any one worker's coming to the head of the industry. The line of advance today has to be the general uplifting of the conditions under which all laborers work. Now, to get the labor point of view, we must look to the man who knows he is just moderate in ability and knows he has to stay in about the place in the ranks where he finds himself.

**The best thing we can do for the mass of laborers is to show them that the Church really desires above all that they shall be treated with justice. There are certain elements of fairness that the minister must think of, and these must be brought out into the light.**

Take, for example, these investigators that are running over the country finding out what the laborer is doing with that four hours extra of leisure—since the abandonment of the 12-hour day. What business is it of ours what he is doing, unless we are willing to tell what we are doing with our time? How would we like it if some committee of laboring men came up and knocked on our doors and said, "What do you do with your time?"

I plead for the radical in our Churches; I mean the radical in the literal sense of honestly getting down to the roots of things. The radical stings us; he will not let us rest until something has been done. He holds the essentially Christian ideals up high. I thank God for the radicals (if you want to call them that) who hold up the ideal of the Gospel without any too great regard as to what the immediate consequences will be.

Sometimes the radical overdoes it, but we cannot get away from him, with easy consciences. I do not happen to be a conscientious objector as ordinarily understood, but God forgive me if I try to seal anybody's mouth these days who seeks to speak conscientiously. Let the conscientious objector talk. Those that stand for militarism fear the conscientious objector more than

they fear anyone else. I cannot make out why so many Christian ministers say what they do about the conscientious objector. I heard one say, "I put the pacifist on the same plane with the bootlegger," and what puzzled me was that he said a great deal fiercer things about objectors than I have ever heard him say about bootleggers. I can't understand this, it is a mystery to me. The objectors may be mistaken, but they are on our side—I mean the side of all who are against war. When you find men who will go to prison for their convictions about war they advance the cause as we better-balanced spirits never can hope to do.

The founders of the early Church were always venturing something, risking something. These latter days also are poor days for a smug and complacent Church. We must have prophets, we must keep open a place for them, we must give them a chance to be heard. They do not ask for much. They know well enough that they are not going to be called to occupy some of the leading pulpits in the country. All manner of evil things are sure to be said against them and good men will join in saying these outrageous things. The prophetic radical, however, has his compensations. If I wanted to pick out three or four men who seem to understand the New Testament better than any others with whom I am familiar, I would know where to go to look for them. I would go to men who out of persecution have entered into that fellowship of the prophets of which Jesus spoke and thus have come to unerring spiritual understanding.

A picture comes to me from the olden time. I remember that Arthur T. Hadley once said that a particular Biblical passage stirs him more than any other passage in the Old Testament, a passage in the book of Daniel. There were certain men that according to the Book of Daniel, stood up against certain abuses in the old Babylonian court. They did not make any objections to those of Babylon that bowed before the official idols—they were not propagandists—they simply stood for their own personal convictions and refused to bow down. The king said "Unless you bow down and worship my idol I will cast you into a furnace heated seven times seven."

And then came the reply, "Hear! O King! Our Lord is able to deliver us from a furnace heated seven times seven." Now comes the thrilling passage—"but if not, we will not bow down anyhow." An attendant who dared to creep up close to the furnace door to see what had become of the three conscientious objectors cried, "There is a fourth there." Creep up to the furnace door of a persecution that burns the prophets today. Get close enough and you will see that they are not alone. One is in the furnace with them whose presence counts for more than that of all the mighty ones of Babylon's court.



# The Church and World Peace

By HON. WILLIAM JENNINGS BRYAN

I AM happy to address this body because I regard the Federal Council of the Churches as the most promising organization of which I know. It is built on the right basis and its constituency is made up of those who exert the greatest influence.

The Christian Church is the hope of world peace. It believes in the things that must underlie world peace—the things without which no permanent peace is possible. The Church believes in God, and believes that God who made us made all men and made them to be brothers. It believes in Christ who died, not for one nation or race, but for all. If the Church cannot end war, there is no organization on earth that can.

How are the Churches to do this?

## *The Will-to-Peace*

First of all, they must join in creating the will-to-peace. If people follow Nietzsche in exalting the will-to-power as the one virtue, we shall have no lasting peace. The Church must teach the people to *desire* peace—that is the bottom need. It must educate men to understand that it is as noble to live for one's country as to die for it. The Church must show them, also, the costliness of war, not in dollars and lives alone, but in *ideals* as well. The present increase in acts of violence throughout the world is due to our training men for years to kill one another.

And the Church should warn the people that we cannot trust our military men to decide how much we should spend in preparing for war. If we were to let our tailors decide how much we are to spend for clothes, most of us would soon be bankrupt! A British statesman remarked lately that if we left it to military men, they would proceed to fortify us against a prospective attack from the moon!

The Church should help the people to believe that disarmament is possible. I should like to see the United States send representatives to the European nations to say: "If you will get together, arrange to live in peace and disarm, we will tear up your obligations of eleven billion dollars to us. On those terms—and on no others—will we remit your debts." I had rather have disarmament than eleven billion dollars any day, and from a strictly business standpoint it would be a good bargain.

## *The Machinery for Peace*

But we must have also the machinery for peace; it is as necessary as the desire. Electricity had been running up and down the world, as lightning, since the beginning of time, but only when it was harnessed to a machine did it

become serviceable to man. Likewise the desire for peace has been long abroad, but there has been no sufficient machinery for peace.

What machinery should we now try to get?

First of all, let us enter the World Court. That is the first and most obvious step.

Secondly, we should help to develop a tribunal that has authority to settle *all* questions for which a settlement has hitherto been sought by war. Our nation may reserve the right to decide for itself what its course of action is to be *after* a thorough investigation by a judicial body has been made. The point to insist upon is *that every question should be submitted for investigation*. If this is done, the decisions need not depend on force; they are more likely to be *just* if they do *not* depend on force. The only support they need is that of the appeal of their own intrinsic worth to public opinion. We would be in the League of Nations today if there had been a reservation about independent action after investigation had been made, and there can be no doubt that the other nations would be glad to have the United States in the League of Nations on those terms today.

Public opinion at last controls everything and if the Church help form that, it will be having the mightiest possible influence for peace.

## The Illusion of War

War  
I abhor,  
And yet how sweet  
The sound along the marching street  
Of drum and fife! And I forget  
Wet eyes of widows, and forget  
Broken old mothers, and the whole  
Dark butchery without a soul.

Without a soul—save this bright drink  
Of heady music, sweet as death;  
And even my peace-abiding feet  
Go marching with the marching street;  
For yonder, yonder goes the fife,  
And what care I for human life?

The tears fill my astonished eyes,  
And my full heart is like to break;  
And yet 'tis all embannered lies,  
A dream those little drummers make.

O it is wickedness to clothe  
Yon hideous, grinning thing, that stalks  
Hidden in music, like a queen  
That in a garb of glory walks,  
Till good men love the thing they loathe!

Art, thou hast many infamies,  
But not an infamy like this.  
O snap the fife and still the drum,  
And show the monster as she is!

—Richard LeGallienne.



# The Indivisibility of the Church's Life

By ROBERT E. SPEER

*President, Federal Council of the Churches, 1920-1924*

**T**HERE is nothing in Christ that any one communion can monopolize. This is the most outstanding single impression that comes to me as a result of close association with all the Churches in the Federal Council during the last four years. It is a sheer impossibility to segregate any fresh discovery of Christ that any one of our great Christian groups has made. If any group has had a true insight into Christ and what He means for human life, all have shared in that insight. If anyone writes a hymn that exalts Christ or writes a new devotional book centering around Him, no one stops to inquire to what denomination the author belongs.

**We are coming to a common recognition of the elemental unity of life and experience among the Churches.** There is no Presbyterian type of *sin*, with which only the Presbyterian Church can deal. You cannot denominationalize *sin*. There is just one kind of *sin*. And there is, accordingly, just one task, elemental in its unity, before all the Churches, whatever their names may be—the task of overcoming *sin* through the power of their one Savior and Lord.

We have come to a realization of this inner unity as our Churches have been brought face to face with concrete tasks. **There is an indivisibility of our Christian reactions to any great moral issues.** Among the many recent evidences of this none has been more striking than the response in all communions to the Japanese exclusion act. The reactions among the various Churches against such a racial discrimination were identical. The public statements made by the Federal Council were simply a gathering-up of the judgment of all thoughtful Christian groups.

Or take the resolutions on war adopted by almost all the Christian bodies. If you erase the denominational names no one could possibly tell which declaration came from which body. The common convictions on the issue of war and peace are a revelation of the community of mind among the Churches. Other illustrations, equally convincing, of the indivisibility of our Christian experience could be drawn from the attitude of the Churches toward prohibition, their efforts to relieve the suffering in the Near East, Russia and Central Europe, their new experience in grappling with the problems of race, and in many other fields of cooperative activity.

That there are difficult and delicate questions before the Churches as they undertake to deal with great social and international questions cannot be denied. None is more difficult and complex than the true function of the Church

in its relation to issues which are also the concern of the State. But the difficulties themselves are a unifying force, drawing the Churches together in an effort to find together the right way, as they cannot find it alone. **Certainly the Churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what some think they ought not to do.**

There are forces that would like to keep the voice of the Church from being heard. We ourselves may at times have misgivings as to what the Church should do. But all our questions as Churches finally reduce themselves to two. The first concerns our relation to our common Head. How great a Lord is Jesus Christ to be? Are there areas of life of which he is not meant to be Lord? If so, then he is not the Lord of all, as we had supposed. The whole of human life belongs to Him and must be brought under His mastery. That is the first issue on which we must be clear.

The second question has to do with the relation of our Churches to one another. The problems which are faced in the Federal Council are *Church* problems. They are issues with which the Churches *as Churches* must deal. They are questions on which the Churches must find a common mind and in relation to which they must be able to fulfill their corporate and indefeasible responsibilities. We have passed beyond the day when the Churches can delegate their responsibilities to other agencies. We must grapple ourselves with these momentous tasks and in order to do so with power we must develop a will to unity that will relegate to a secondary place all details of polity and organization and draw the Churches together in a growing oneness of spirit and purpose.

## RESIGNATION OF DR. WATSON

The many friends of Rev. E. O. Watson, Secretary of the Washington Office of the Federal Council, will learn with deep regret that, on account of continued ill health, he has found it necessary to resign his position. The service which Dr. Watson has rendered in connection with the Washington Office, the Committee on Army and Navy Chaplains and the publication of the *Yearbook of the Churches* has been a conspicuous one. He is a minister of the Methodist Episcopal Church, South, and has given special attention to maintaining contacts between the Federal Council and the Churches in the Southern area.



# An Adequate Missionary Program for Today

By RALPH E. DIFFENDORFER

*Secretary, Board of Foreign Missions of the Methodist Episcopal Church*

*(A notable address delivered at the Foreign Missions Convention in Washington and made available through the courtesy of the editors of the report of the convention)*

**THE foreign mission boards must lead in a new and a continual study of the foreign mission motive.**

There was a time when people said that the Gospel must be preached to the whole world, because it was commanded that it should be done, and many people today are moved by this worthy motive.

Once, compassion and pity, especially to save people from the wrath to come, was a very compelling motive for the preaching of the Gospel to the non-Christian world. There may be some people who are still to a great extent moved by that motive.

There was a time when the desire to be of service to the world was a very compelling motive to many people, and this is true in our own day. I am sorry to say that in the words of one of our nationals yesterday, the service motive is sometimes tinged with what he called "an offensive superiority complex" that makes it difficult for us to proceed in these days with just that kind of motive.

It seems that today we must raise for discussion, and have accepted by our people, a motive that rests squarely upon love. Christian love recognizes the worthwhileness and the inherent value of every man throughout the world in his own right and in his own name, not because of any country or any race or of any color, but because through his nostrils there is breathed the breath of the living God. In our preaching Jesus Christ to every creature and to all creation we are releasing forces hitherto unknown to the world, forces that can cooperate with us in establishing the world-wide brotherhood of righteousness and love. This is the only motive, too, that will satisfy the leaders who are now arising in the new Churches of the non-Christian world, who themselves desire in their own way to help in the work of bringing in a Christian world.

**2. As in former days so now, any adequate foreign mission program must take into account the untouched groups.**

There are still many unoccupied regions and many millions of people who have not yet a single witness of Jesus. However, in times past



REV. RALPH E. DIFFENDORFER

we have programized these untouched groups almost entirely in terms of geography as "unoccupied territory." While I do not desire to minimize this conception, keeping in mind especially the hinterlands of South America and of the continents of Asia and Africa, yet we should realize that when the geographical frontiers are broken down, it amounts to little if we have agents of Christ in territories throughout the world where the minds of the people are closed against us, and where whole groups in these so-called open countries have not

yet been touched by the Gospel message.

In other words, our "unoccupied territory" has become more than territory. It is untouched groups and non-Christian phases of social living that must be won for Jesus Christ. In the future we will choose our noblest young men and women and send them forth to preach the Gospel, and they will go with a conception of the Gospel that can be proclaimed to all groups of men and will touch all phases of human living.

**3. The time has now come when the foreign mission boards of North America must make it an avowed part of their program to see to it that our contacts with the non-Christian world are all Christian.**

It is the concern of foreign mission boards that our race relations shall be Christian, and that every vestige of race prejudice in America and throughout the world be eliminated. It is of concern to us to know whether the governments are proceeding, in their mandates, to exploit the weaker peoples of the world. It is of prime concern to us that in our industrial and political contacts throughout the world the Gospel of Jesus shall be predominant and preeminent, and that these contacts shall be Christian in every sense of the word. We will not be justified in the future in sending our messengers into the world and having their message neutralized by these un-Christian contacts. Therefore, I plead that we shall, from now on, take it as a legitimate, normal part of our foreign mission program in America to insist with all our power and with all of the strength of our massed forces that the agents of so-called Christian nations



throughout the world shall be Christian indeed.

**4. We must have the cooperation of all the agencies concerned.**

We certainly cannot make any plans for the unevangelized groups of the world, and face the problem of making all our contacts Christian, unless we approach them in a united way. Just as, in all the sessions of this convention, there has been so little of that denominational consciousness to mar our unity, so from the close of this conference, let us go to our various boards united on every phase of this work until we make an impact upon the world that is really felt. The cooperative relationships will extend beyond our foreign mission groups. The more I study the task the more I feel that the program of foreign missions is interrelated with our home missionary problem. It is certainly intricately related to the work of our educational institutions and to our whole system of religious education in America.

For instance, what a challenge of Christian opportunity in our educational institutions today with the presence of hundreds, yes thousands, of foreign students? What type of friendliness do they find? We can handle this problem of friendship, however, if we will only go about it in the right way through the introduction of these students into Christian homes. We ought to be concerned, too, with the teaching they are receiving, the philosophy of life they are getting, and the examples of Christian living with which they are surrounded, for while we are sending our tens and tens as missionaries throughout the world, there go from American institutions every year hundreds of these well-trained students from Oriental lands who are in a real sense missionaries of what America has to teach and to say. If today I desired to place my finger upon one thing important for the future of foreign missions, I would like to say to the presidents and the deans and the professors of every educational institution in America, that the days for the minimizing of religion and the days for the ridicule of the spiritual life in the class room and on the campus are gone and gone forever!

In other words, there is no justification at all for our thinking that foreign missions is an unrelated problem that stands off to one side in our denominational life. There is no hope of our making an impact upon the complex and closely-knit social world of this day unless it is a definite part of our program that all Christian agencies are linked together in certain common tasks.

**5. Some plan must be developed in our basic ecclesiastical policies, as well as in our normal foreign mission and social contacts, for cooperation with the national Churches.**

There is a chance now for us to swing too far

to the left with reference to this matter. It has been an avowed purpose of foreign missions that we should go to the mission fields and help to establish the Church as a Christian agency. Now we are coming to the realization (and may it increase too!) that we must gradually withdraw ourselves, especially from all administrative positions.

The kind of cooperation required is not the cooperation of supervision, nor is it the cooperation of withdrawal. There is as much danger in the latter as there is in the former. A new problem is arising for us to work out in the basic organization of our Church life; that is, a plan by which we may truly cooperate with these rising Churches, and link their forces, newly released, with ours in order that we may together bring in the Kingdom of God.

This is one of our most difficult program factors as we think of the organization of what is technically called the "Missions" on the field, and its relation to the groups of national Churches. Such a plan of cooperation, moreover, goes to the very heart of our ecclesiastical life in North America.

It is just as important also that the Churches upon the mission field should understand this point of view. It is one of the great opportunities of foreign mission agencies, in a world knit together like ours of today, to promote plans for cooperation between the Japanese Churches and the Chinese Churches and between the Chinese Churches and the Indian Churches, and between the Indian Churches and the African Churches and between the African and the European Churches and the Latin American Churches. It is a problem which nothing else than a great united movement like an International Christian Council can possibly solve for us.

Those who are studying the great currents of life around the world and especially the great migrations of peoples, cannot help but feel that there are points of contact which only the Churches of the non-Christian lands can possibly make. Think of East Africa and the Indian migration; of the problems in Argentina and Uruguay and Chile and other Latin American countries with reference to Europe, and those of the Islands of the South Seas in relation to the Chinese Churches and elsewhere. It was brought very forcibly to our attention yesterday when a group talked about using Christian Negroes from the West Indies to evangelize the Indian population of Central America. In a sort of maze these relationships rise up before us and demand the greatest statesmanship and the most far-sighted policies on our part as we present to our candidates, our missionaries and our ecclesiastical officers throughout the world this great family conception of the Christian Churches of the world united in a common task.

(Concluded on Page 31)



# The New Conception of Home Missions

By REV. JOHN M. MOORE

*Member, American Baptist Home Missionary Society, Chairman of Administrative Committee of Federal Council of Churches, 1920-1924*

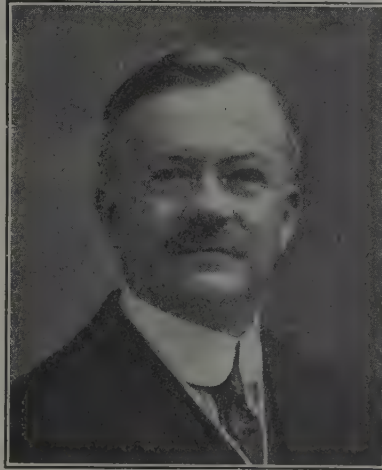
*(Part of an address at annual meeting of the Home Missions Council)*

**D**URING the period since I was ordained to the ministry, in 1897, the Church has come to a new conception of Home Missions. What underlying currents have been flowing in American Christian thought and ideals which have resulted in this new conception? There seem to me to be three conspicuous causes:

## 1. The unescapable requirements of the scientific method.

The Home Mission faith of the young pastor in 1897, that I am making the base line of this study from which to measure the deviation of a quarter of a century, was very simple. There were precious souls to be saved in regions where the Churches were feeble, or were as yet non-existent. There were pagan Indians in America without hope and without God in the world. God's agency for their salvation was the Church; the method was the foolishness of preaching; the dynamic, the Gospel. Baptist Churches held and preached this Gospel in its purest form! Their ecclesiastical organization and practice were scriptural and regular, and therefore effective and bound to be ultimately triumphant in American life. Out of these convictions it was easy to develop major and minor premises which led to the inevitable conclusion that Baptist Churches must give money to their Home Mission Society which should be used in organizing Baptist Churches, building Baptist meeting houses, and supporting Baptist preachers, with a view to giving every man, woman and child a chance to experience salvation and ultimately arrive in Heaven by the good old Baptist way.

Now in 1925, it is conceivable that this same minister might hold the same conviction, but if he has imbibed the spirit that rules in every other sphere of human thought, he would arrive by a different road. He would not now take so many things for granted. "What are the facts?" is the question that he asks. The good old Baptist way is better than others, if at all, not because of its theory, but because of its practice. The best Church is the one that produces the best life. The Church itself, any Church, is a good agency for the saving of men if it is ac-



JOHN M. MOORE

tually able to transform character. The preaching of the Gospel may be found to include vastly more than the pronouncing of two formal discourses each Sunday from a sacred desk. Man was not made for methods, but methods and institutions and progress were made for man, and must be adapted to every fresh discovery of human need and reaction. Hence the new conception of Home Missions makes a good deal of surveys. It insists on knowing the facts and creating a program in harmony with the facts, rather than constructing the program

in conformity with preconceived theory, and superimposing it upon individuals or communities with the naive conviction that whatever will not adjust itself to our obviously wise and correct theories is to be charged to the stubbornness of unregenerate human nature.

## 2. The irresistible challenge of the social ideal.

When I came to the 25th anniversary of my ordination to the gospel ministry, I preached a sermon in which I spoke of some of the rather significant omissions which I had discovered in re-reading the statement of faith and views of Bible doctrine which I presented to the Ordination Council. I found paragraphs on Election, Regeneration, Justification, Sanctification, Perseverance, the Final State, but none on the Kingdom of Heaven on Earth. And this intense individualism that had displaced the great social conception of the Kingdom of God which Jesus made central in His teaching was not due to any personal idiosyncrasy. It was a reflection of the dominant emphasis of the time from which we are only slowly escaping through a better understanding of the teaching of Jesus. He magnified individual life and character, but made it the basis on which to build a new social order. He said so much about the future as to make us sure that He believed in the continuity of life, but so little as to make us equally sure that His interest was centered in the creation of a new earth in which dwelleth righteousness. Heaven on high meant much to Him, but heaven on earth was



His supreme passion. The "safety first" slogan of so much of the evangelism of twenty-five years ago is wholly absent from Jesus' evangelism." On the contrary, Jesus said "He that saveth his life shall lose it." It is this aspect of the Gospel that the tragic world changes we have seen in recent years make imperative. The old individualism has broken down.

To the scientific spirit, the reverent regard for facts, is due this social impulse that is so radically re-interpreting missionary aims and revising missionary methods. To the scientific method plus the social ideal is to be credited another element in the new conception of home missions.

### 3. The irrepressible spirit of cooperation.

In the annual report of my own Board of Home Missions in 1897 there is no hint that there were any other religious bodies which were sharing with Baptists the work of Christianizing American life. I doubt if other Boards were much, if any, more cooperative. We were living then in the days of fairly complete denominational segregation and competition. We do not yet foresee the day of anything corresponding to complete denominational amalgamation. Many think that we shall never have organic union. However that may be, the days of cooperation are here. Denominations may still exist without apology, but sectarianism has been put on the offensive and must now contend with a well-established Christian public opinion for its right to continue to set separate bodies of the one Church over against each other as rivals and competitors. The number of agencies, interdenominational and undenominational, which our latest Annual Report felt it necessary to mention tells a story that is heartening.

I am not pleading for uniformity in ritual or organization or doctrine. Where the Spirit of the Lord is, there is liberty. I would rather have ten thousand denominations than one Church whose unity was secured at the cost of accepting either autocratic control or an authoritative creed. The price our fathers paid for freedom was too great to permit their sons to barter it off for what would in the end prove a spurious unity. Real Christian unity is born of the Spirit, and can never be artificially produced. My protest is against the sectarian spirit, by which I mean the spirit that makes of non-essentials effective barriers to Christian fellowship.

Let me venture at this point a definition of the new Home Missions. The new Home Missions undertakes, on the basis of carefully ascertained facts as to the spiritual and social conditions, to realize in the total life of America the ideals of Jesus Christ, through the cooperation of all the agencies that make for personal character and human brotherhood with each other and with the loving Spirit of God.

## LAYMEN'S INTEREST IN THE FEDERAL COUNCIL

A dinner of laymen in honor of Dr. S. Parkes Cadman, the new President of the Federal Council, was held at the Yale Club on the evening of January 29, attended by about two hundred persons. Honorable George W. Wickersham was the toastmaster.

A dinner in honor of Mr. Alfred R. Kimball, and in recognition of his twenty years of continuous service as Treasurer of the Federal Council, was held at the Yale Club on the evening of March 17. The Dinner Committee consisted of: William Sloane Coffin, Chairman; Thatcher M. Brown, E. E. Olcott, Honorable Carl E. Milliken, Judge Henry Wade Rogers, Frank H. Mann, John M. Glenn and Watson S. Moore.

Mr. Coffin was toastmaster. Addresses were made by Dr. Frank Mason North, who recalled the early days in which the Federal Council was being born; by Professor William Adams Brown, Chairman of the Federal Council's Department of Research and Education; and Dean Shailer Mathews, former president of the Council.

The dinner was a convincing demonstration of the affection and esteem in which Mr. Kimball is held by hosts of people in every denomination who are concerned about the development of larger unity among the Churches.

## DISCUSSION COURSE ON PEACE

In "Christian Fellowship Among the Nations," by Jerome Davis and Roy B. Chamberlain (Pilgrim Press, Boston) we have at last the discussion course for young people (or adults) for which countless pastors and religious workers have been looking. The method followed brings international questions out of the clouds of remote abstractions and down to the solid earth on which Smith and Jones are living every day. The first lesson on "Patriotism," for example, begins with the narrative of the actual experience of Murray Lawrence, a young minister who faces criticism in his community for declaring in his pulpit that he does not feel he can ever support another war. From this concrete point of departure, the underlying questions as to what is involved in one's own attitude toward patriotism are raised, and hints for real discussion given without any attempt to "preach" any specific conclusion. Other topics treated in the same suggestive way are our attitude toward other nations and races, toward economic imperialism, toward war, and other burning issues of today. In the appendix are given valuable source materials for the use of the group.

S. M. C.



# Evangelism and Education Inseparable

By REV. HENRY H. SWEETS

*Secretary of the Executive Committee of Christian Education of the Presbyterian Church  
in the United States*

**E**VANGELISM—making Christ effectively known to men—is the extensive work of the Church. Education—training for Christ and His service—is the intensive work of the Kingdom.

These two duties are clearly set forth in God's Word. The great Teacher sent from God who said, "Go preach," said also "Go teach." One of the chief qualifications of the divinely appointed leader is "apt to teach." Luke in his gospel tells of "all that Jesus began both to do and to teach." Of the early disciples it is said, "They ceased not to teach and to preach Jesus Christ."

Evangelism without education leads to superstition and fanaticism. Education without the warmth of evangelism passes into cold formalism and skepticism. The two are united in the thought of God. They must be kept together in the work of men. To neglect either is to limit the usefulness and imperil the life of the Church. "What God hath joined together let no man put asunder."

## CAUSES FOR CONCERN IN THE NATION

A great problem, not yet solved, presented itself at the very inception of education under the direction of the State. This became apparent when the doctrine of the separation of Church and State was enunciated in the constitution of the Republic. Gradually this principle was interpreted to mean that religion should have no place in the tax-supported schools of America. The fallacy and harm of this was seen by many in both Church and State. Daniel Webster contended that to the three R's should be added a fourth, Religion.

Not many years ago, Dr. Paul Monroe, in his *History of Education*, said:

"The complete secularization of schools has led to the complete exclusion of religious elements in public education and the very general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teachers comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand."

It is useless to deny the fact. There has been

one saving element—thousands of the teachers in our schools, high schools and universities have been devoted Christian women and men. There has radiated from them the spirit of Jesus Christ. Their lives have testified to the power of His gospel.

Fifteen years ago Mr. Edward O. Sisson described the situation in America: "Increased demand upon character and diminished care for the cultivation of character." He added this warning, "So far as we know, history has no instance of a national character built up without the aid of religious instruction, or of such character surviving the decay of religion. The final question regarding education is whether it avails to produce the type of character required by the Republic and the race."

Education is a unitary process. It cannot neglect the heart, the conscience, the will, and produce the best results. The schools are now literally crowded with their enriched curricula. The change in the social and economic condition of the home, new knowledge in the field of science, of industry and of commerce, and the demands upon the physical, intellectual, practical and social life of the day have caused the educators to feel that none of the interests of life are beyond their responsibility. The field of their endeavors covers all the areas of human life. All—except the deepest and most fundamental of all the interests of the soul. In such a crowded schedule, the Church has little opportunity to impart and the child has little capacity to receive the needed religious training.

When every other interest receives such careful attention, the student is apt to conclude that religion is of minor importance. The neglect of its place and sphere, sometimes unconsciously on the part of educators, produces this impression. That is a wonderfully suggestive cartoon in the *Memphis Commercial Appeal* of recent date. On a table are a number of large volumes—"Modern Education," "Art," "Literature," "Philosophy," etc. In the center is an old-fashioned tallow candle (marked "Our spiritual development") almost burned out, giving forth but a pale and flickering light. Underneath the suggestive picture are the words, "The lamp by which we read."

## CAUSES FOR CONCERN IN THE CHURCH

There are thousands of educators in America who have not bowed the knee to any false god. They are sincere, humble, devoted followers of the Lord Jesus Christ. They see the danger, they appreciate the lack in our education, they



are carefully seeking a remedy. There is one element that renders the case almost hopeless to some of them—the divisions in the Church. They see not one, united, conquering Church, but fifty weak, divided Churches. The Church must face this fact, for to many it is an insurmountable problem. In many recent books, on hundreds of pages, you will find scores of other remedies suggested, while in a few paragraphs reference will be made to religion, and this powerful agency dismissed with a mere statement of the fact that it is impossible to use the Church in America because of its divisions.

Much of this is more apparent than real. Protestantism will always allow the freedom of the individual conscience. If all the Churches were brought together tonight in one great organic whole, in a short time there might be cleavage on other lines. Until a few years ago the schools and colleges were listed as "sectarian," "non-sectarian" and "state" institutions. No longer is this done by the United States Bureau of Education. No real college is now sectarian in its spirit, method or curriculum.

There is much more brotherly love and comity and cooperation among the divisions of the Church than the world knows. The Federal Council of the Churches of Christ in America bears eloquent testimony to this. If each division, looking after its own recruiting, replacements, provisioning, drilling and inspiring its rank and file, keeps its face towards the enemy and cheers and inspires and helps the other divisions in its own sector of the battlefield, fighting ignorance, superstition and sin, helping the weak, reclaiming the fallen, leading the world back to God, little loss may be sustained. In this way, too, the breaches will be healed and almost imperceptibly may we discover a united, compact Church of the living God.

#### CALLS FOR ACTION

The home must be more seriously impressed with its incomparable task. The spirit there inculcated will abide. A nation cannot rise higher than its homes.

The services of the Church should be made to minister more adequately to the spiritual needs of its youth. The whole hour should be filled with vital messages concerning the unseen realities which will reach the heart and inspire the life of the worshippers. The Church should give more careful attention also to education through the activities of its members. Christianity is a religion of works and of fruits. It is not a mere intellectual assent to the claims of Christ. "If any man wills to do God's will, he shall know."

The Sunday School should be taken more seriously and its work made more efficient. All the Churches are now giving most careful study to this problem and larger plans are being made for the future. The short period of time for in-

struction, the meeting of the classes only once a week, the problem of untrained and oftentimes overworked teachers, the lack of cooperation on the part of the home and the poor equipment for the work, are some of the handicaps under which the Church school now seeks to do its work.

The week-day school of religion is finding favor in many towns and cities. Those who are watching the efforts are convinced that large numbers of public school authorities will gladly give the pupils of the schools and high schools two hours a week for instruction in religion by the Churches. The great problem will be found in securing suitable, trained teachers. The daily vacation Bible school is utilizing the gifts of many men and women during the vacation period and is giving religious instruction to some who otherwise would be spiritually destitute.

Already, progress has been made in ministering to the spiritual needs of the youth at the state institutions of higher education through providing a normal Church at the seat of the university with an attractive and trained pastor. Unless a student is kept in touch with organized Christianity during the four formative years of his university life, a chasm so deep and so broad may develop between him and the Church that it may never be bridged. At many universities "schools of religion," conducted jointly by various denominations, are giving courses in Bible and in religion and are receiving the cordial support of the university authorities. At most of these centers, the various Churches, Christian Associations and the university administration are patiently studying the needs and opportunities and are cooperating in a solution.

The Church colleges and seminaries have seen with clearness the great problem of which we are speaking and have rendered valuable assistance. During all these years theirs has been the voice crying in the wilderness. They have sent out thousands of trained, Christian preachers and teachers. They have not only ministered directly to all the fields of education, but have given a steadying influence to other institutions of learning. The Church will neglect these institutions at the peril of its very life.

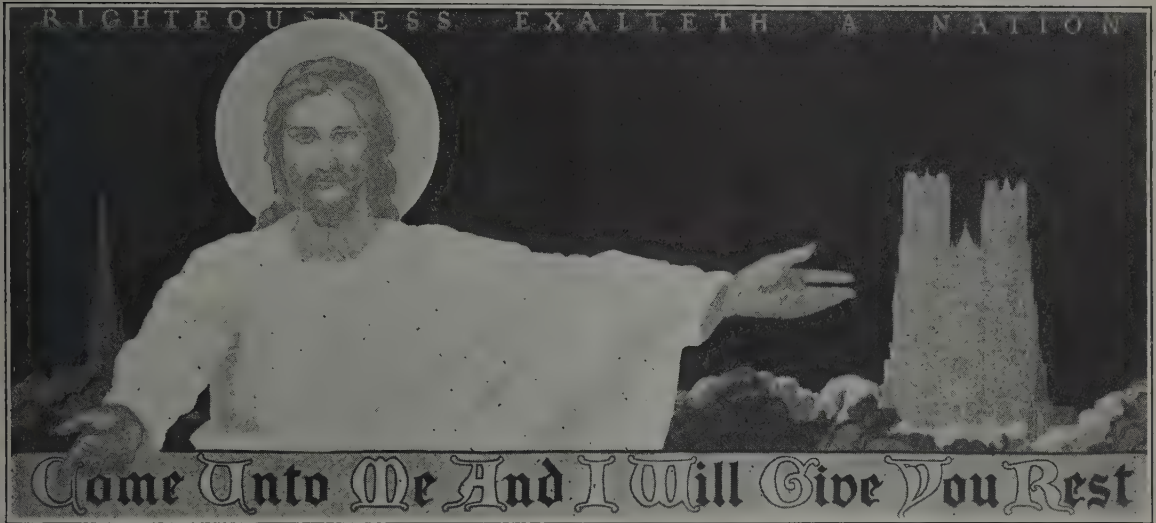
In that notable book by Dr. W. H. P. Faunce, "The Educational Ideal in the Ministry," you will find this clear call to our most important and fundamental task: "Here, then, is our national peril—that the supremely important task of our generation will fall between Church and State and be ignored by both. The Church may say, 'Education is no longer in our hands'; the State may say, 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuine religious training. It is time, therefore, for Church and school to cooperate, as army and navy cooperate in defense of our common country."



## The Outcome of the Church Poster Contest

By WALTER R. MEE

*Secretary of the Chicago Church Federation*



WINNER OF FIRST PRIZE IN CHURCH POSTER CONTEST, THE WORK OF J. SYDNEY HALLAM, TORONTO, CAN.

IT was a strange group which gathered one afternoon late in December in one of Chicago's greatest office buildings. In it were business men, priests, rabbis, bishops, laymen, artists and editors. For hours they judged a series of studies before them. What was it all about? The awarding of prizes in the only International Church Poster Contest ever held.

The prize winners were as follows:

First Prize—\$500. J. Sydney Hallam, Toronto, Canada.

Second Prize—\$200. Maxwell B. Starr, New York City.

Third Prize—\$100. Paul T. Stockdale, Philadelphia.

In order that the value of the assembled pos-

ters should not be lost, the Chicago Church Federation was delegated to cooperate with the Poster Advertising Association, which conducted the contest, in appeal to all of the artists who did not win prizes to donate their entries to the Federation for exhibition purposes. It is believed that a large number of the artists will be glad to render this service.

The Poster Advertising Association is eager that these posters have national exhibition, and offers to donate space, the cost of distribution of posters, and to mount them free of charge, providing Church organizations or workers in any city will underwrite the cost of printing or lithographing. Reproductions of prize winning posters will be sent on request by the Association, 307 South Green Street, Chicago.

## Impressions of the Eastern Churches

By REV. JAMES I. VANCE

*Pastor, First Presbyterian Church, Nashville, Tenn.*

AS a result of my contacts last summer with leaders in the Orthodox Churches in the Near East, I have returned with the strong conviction that our American Churches must have the responsibility of working out a program of active cooperation with the sister Churches of the East.

These Churches are much closer to American Protestantism than to the Roman Catholic Church. They are ritualistic, to be sure, but they are evangelical. They have an open Bible, they have a married clergy, they hold firmly to

the deity of Christ. For the progress of the Kingdom of Christ, it is far better to help these Churches in their native interpretation of Christianity than to plant new Churches of our own there.

These Churches are in a mood to welcome a friendly approach from us. Most of them are on the verge of bankruptcy, as their revenues have been taken away and the people are pitifully poor. Moreover, they look to America as never before. The work of Near East Relief has contributed mightily to this mood of expectancy



with reference to America. They see in Near East Relief the interest of American Protestantism. One of the patriarchs said to me, "You have taken care of the bodies of our children and you did not fail us. We are now ready to entrust to you their souls." Nothing would contribute more to a spiritual awakening in these Eastern Churches than a new measure of fellowship between them and the Churches of the West.

Two things in particular we ought to do to help:

First, we ought to be ready to give financial

assistance, in order to save them from insolvency. Dr. W. W. Peet, the veteran missionary statesman of Constantinople, declares that half a million dollars would work untold wonders in rehabilitating the Eastern Churches.

Secondly, we ought to plan a program of assistance to these Churches in religious education, especially in cooperation with Near East Relief. In the thousands of children already under its care in the orphanages we have a unique opportunity of molding the lives of those on whom will depend much of the future of this troubled part of the world.

## Growing Goodwill Between Christians and Jews

CHRISTIAN and Jewish leaders representing committees on goodwill appointed respectively by the Federal Council of the Churches of Christ in America and the Central Conference of American Rabbis, recently joined in the following declaration after a day's session together:

"1. The purpose of our committees is to promote mutual understanding and goodwill in the place of suspicion and illwill in the entire range of our inter-religious and social relationships.

"2. Because of our mutual respect for the integrity of each other's religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselytizing purpose.

"3. We endorse the statement of the Federal Council of the Churches of Christ in America,

made by its Administrative Committee in its resolution of September 22, 1922, declaring that the 'rise of organizations whose members are masked, oathbound and unknown and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the Church and to society at large.' To this statement we add our conviction that such organizations violate the fundamental principles and ideals of our country and of religion, and merit our condemnation.

"4. We realize further that we best reveal our fellowship by practical cooperation in common tasks, and it is our endeavor to formulate a program by which to realize the high purposes and noble endeavors of mutual goodwill and helpfulness."

## Christian Endeavor and World Fellowship

By REV. FRANCIS E. CLARK

THE influence of the Christian Endeavor movement in promoting peace and goodwill between different denominations and races and nations of the world has not been fully realized, so quietly and unostentatiously have the individual societies done their work. The very fact that among the millions of Endeavorers some are found in all the nations of the world, and in all Protestant denominations, makes world fellowship inevitable for young people who have taken the same obligations and worked along the same lines.

It was feared, even by the Christian Endeavor leaders in America, that the war would disrupt the society as a world movement, and they were surprised and rejoiced to learn at its close that the societies had increased in Hungary, and doubled in Germany, and that all the Christian Endeavor Unions had held their regular conventions almost without interruption. Since the war closed, strong reconciling influences have been at work in Europe. The Swedish-speaking Finlanders and the Finnish-speaking people of Finland, who have not always been on the best

of terms, have united in Christian Endeavor meetings. In Poland the Polish and German Endeavorers came together in the Christian centers for days of prayer and hearty communion. In Latvia, Lettish and German Endeavorers have learned to fraternize in their community meetings. The latest example of this union of hearts has been the great Christian Endeavor fellowship convention recently held in Hamburg, Germany. Seventeen European nations were represented by delegates, 12,000 people crowded the largest halls, and processions of Christian young people gave Hamburg a sight it had never before witnessed.

The American state conventions, never so large as during the past year, do much for good fellowship between our different sections and nationalities. Young people of the East and West and North and South come to know and esteem each other. Whites and blacks and yellows and representatives of all the races which cosmopolitan Europe has sent to our shores find in this brotherhood common purposes and methods of service they had not before realized.



# Church Federation a Necessity

By EDWARD TALLMADGE ROOT, OF BOSTON

(Winner of the \$100 Prize for the Best Essay on Church Cooperation)

PARISH and denominational organizations are recognized necessities. A federation of Churches has so far been regarded as a luxury. Christian work depends on voluntary consecration of time and money. These are limited, while the tasks of Christianizing the world are endless. The Church has nothing to waste on organizations that do not increase efficiency. Church federation\* will not be generally adopted unless it can be proved to be necessary for the success of the full program of the Church.

## I. Church Federation is Necessary to Christianize Individuals

The saving of souls is an accepted task. It is assumed that Churches and denominations working separately, stimulated by rivalry, are succeeding here at least.

Large results are admitted. But Paul has correctly defined our aim: "To present *every man perfect* in Christ." Though ninety and nine were in the fold, the Good Shepherd seeks the one that is lost. And the fact is that the Churches, working independently, fail to reach, know, or even care whether they reach, the whole population. If they are successful as institutions, well supported, well attended, apparently growing, they are not much concerned about the sheep without a shepherd, exposed to all the increasing temptations of modern life with little moral instruction or religious inspiration. It is true that they try "to reach the masses." But the methods which they use, "attractions," popular preaching, advertising, visitation, make them rivals. Until they intentionally cooperate, they inevitably compete. Once denominational zeal stimulated such competition. Now the Christian conscience shrinks from it; and to avoid it most Churches confine their aggressive effort to a limited circle. Beyond these narrow circles lie multitudes of neglected. Even if one Church tries to reach them, the number is beyond its resources, and its invitation in most cases is baffled by latent preference for some other type of faith or worship.

By cooperation, on the contrary, it is possible for the Churches to know every individual in every family as thoroughly as they now know their own membership lists. Knowledge is power. Power over men is gained only by knowledge of men. When the Churches have facts recorded about every family, they can touch every family in one of three ways—by meeting the supreme need for God, by help in lower needs, or by en-

listing in service for community needs. This is no mere theory. I could cite thrilling illustrations in rural towns and great cities.

This obligation to reach the whole population has from the beginning been recognized as the primary reason for interdenominational cooperation. It was one of the objectives of the Evangelical Alliance and the Sunday School Association. The cooperative-parish plan of the Free Church Councils of England was imitated by the earliest Federation in America, in New York City and Providence. It has been over-shadowed by other lines of effort. The Churches that attempted it have grown weary of the persistent effort required, and disappointed because those who have to be looked up are not ready recruits. Yet its effort persists and is revived. Those who have grasped its theory and steadfastly practiced and urged it say, with Rev. Raymond Calkins, D. D., after experience in two cities, "It is the only thorough and systematic way of doing Church work." Some day the Churches will see this and make the persistent effort required by success. This task alone necessitates Church federation.

If, again, the Churches are adequately to utilize the power of the printed page and appeal to eye-gate, they must act together. Expensive on a small scale, the products of the printing press become cheap in proportion to the magnitude of their use. It would pay to diminish the number of preachers to small congregations and put the money saved into skillful proclamation of the Gospel in newspapers and by the wayside. The same is true of that newer miracle, the radio. The Churches are evidently unable to utilize these modern agencies except cooperatively. The results already achieved in many cities are only the first fruits of a mighty harvest.

Cooperative evangelism is giving new power to that traditional reliance of the Churches. The results in cities like Indianapolis or Cleveland surpass the achievements of the best professional evangelists, and unlike their strenuous campaigns, the plan can be repeated year after year with cumulative results. Thus even in reaching the individual, Church federation is a demonstrated necessity.

## II. Church Federation is Necessary to Christianize the Social Order

That this is a part of the task of the Churches is still denied by some Church people. It is assumed by the general public, as the current criticisms prove. The Churches are always criticized for not doing things. If anything is wrong, from a local strike to a world war, people say:

\* By a "federation" is meant not an independent association but the Churches themselves consulting and cooperating through officially appointed representatives.



"There! you see the Churches have failed." In Christian circles now there is a growing conviction that the mission of the Church means nothing less than the establishment of the Kingdom of God, the fulfillment of its daily prayer: "Thy will be done on Earth."

The moment the Churches seriously face this task in community or continent, they find themselves powerless acting separately. "When the devil sees the Baptist finger, the Congregational finger, the Methodist finger, the Presbyterian finger, or the Episcopal thumb coming at him," said the late Dean George Hodges, "the devil smiles." Only as they clench into a fist or grasp as a hand, can the fingers do anything. "We ministers," confessed a prominent pastor in a conspicuously church-going city, "do the petty things. The big tasks we all neglect." Why? Obviously because they are beyond the power of any parish or denomination.

In thirty brief years, interchurch councils have demonstrated that they can and do give a new grasp and power in all social problems. This may be illustrated in four spheres of influence—the community, the commonwealth, the nation, and the world.

#### 1. In the Community

The Latin has given to the English language no more suggestive word. It means a body of people "mutually ready to serve." It is increasingly upon our lips. "A community" is hard to define because the term is necessarily elastic. Hamlets to help each other constitute townships; and neighborhoods, cities. Every metropolis serves and depends upon its suburbs, perhaps a state or whole section. The world itself is rapidly becoming one community.

Churches, therefore, must be organized on community lines. That organization, too, must be elastic to fit all conditions. In communities too small for more than one well-equipped place of worship, church-federation will mean removal of duplication by "exchange of fields," "federated" or "union" Churches. No phase of the movement has produced more striking results or evoked heartier approval. Where population or distances require several congregations, groups of Churches too small to pay for leadership or clerical service, relying on the voluntary efforts of pastors or laymen, have scored brilliant and permanent achievements. The achievements of such "self-directed federations" have been too little recognized in the chorus of praise given to the few great city federations. But that praise is justified. The New York Federation by its pioneer demonstrations made name and new method a reality. In such cities as Cleveland, Pittsburgh, St. Louis, and Chicago, the whole situation has been changed by a Christianity, united and aggressive.

Without such organization, in any community large or small, the Churches can neither know

nor meet the real needs. "The survey" is the basis of achievement. Knowledge of the facts everywhere reveals endless tasks in the suppression of evil and revision for individual and social needs. Race-relations, recreation, religious education; city-planning, and Church attendance, finances, and membership—all receive a new stimulus. "Who is sufficient for these things?" The Churches, strongest of all voluntary organizations, both in membership, financial resources, moral character, and spiritual motives, if federated, "can do all things through Christ who strengtheneth them."

#### 2. In the State

The American State is the basis of our system of government. The states constitute the nation and create and regulate their own municipalities. Despite constant commerce and exchange of population, they preserve characteristic psychology and provincial pride and patriotism. With few exceptions, denominations are organized upon state lines. Obviously the Churches must be organized to influence these sources of law, and to give their action significance through delegates appointed by the ecclesiastical bodies. A state federation alone can cover the whole field of inter-church cooperation, territorially or practically. Confined to the cities, we have federation only in spots. The movement must touch and include the most isolated hamlet and congregation, and enrich farm life as well as factory and tenement. Moreover some agency—and what one is better than the Churches cooperating?—must hold together city and country, manufacturing, commercial, and educational communities, unacquainted if not mutually jealous, and give reality to that prophetic term which the Pilgrims brought—*The Commonwealth!*

Of course, a State Federation should promote local combinations and councils, and do its best work in bettering theirs. But on moral issues, increasingly submitted to the voters, and in concerted action necessary in such lines as evangelism and Church attendance if our vast shifting population is to be really christianized, a state-wide organization alone can suffice. In states like California, Massachusetts, and pre-eminently Ohio, the possibilities have been demonstrated.

#### 3. In the Nation

Patriotism is the supreme human loyalty. This also must be conquered by Christ. He alone can make "the kingdoms of this world" one. Until the nations are made disciples, the world will remain pagan.

All, therefore, which we have said about the state is supremely true of the nation, the mountain peak of power and dignity, the fountain-head of law and order. The Churches must be organized nationally or their greatest tasks are beyond their reach. Only a nation-wide evangel-

(Continued on Page 31)



## Through Beaten Germany

By LANGDON MITCHELL

*(A discriminating article by an author and playwright of distinction, who interprets what he is observing concerning religious and social conditions in Europe today. The situation in the Churches is here viewed by one who has approached the question without any bias in their favor, but wholly from a desire to discover the facts.)*

I WAS not thinking about the condition of the Protestant Church, or of any other Church, while I was in the town of Chemnitz. I was thinking of nothing except the dreadful cruelty of human life, the cruelty of so much starvation, or semi-starvation, of the dull, monotonous, seemingly hopeless misery of men and women unemployed, some of whom are too old or too ill to work; and, further, of all the pale, sodden-looking, rickety, blotch-faced little children of these same workless ones.

However, I settled down to a good dinner at a restaurant, since, no matter how much we may suffer, I observe we men are still generally able to take some nourishment. But hardly had I begun on the soup when a man I knew came in the door, with the usual umbrella that every German carries in this inclement season of the year. He was a chance acquaintance, made in Dresden, a round, red-faced, snub-nosed, blue-eyed, large, easy-going, very friendly sort of a fellow, some forty-five years of age, a physician. He came to my table and we fell at once into conversation about my doings. We had hardly started on this when his two boys, coming into the restaurant, joined us.

"I am just taking them back," said he, "to their school in Bavaria."

Knowing the school well, I said to him, "I thought you were a Protestant?"

"I am," he replied.

"Well," said I, "why do you send your boys then, to a Catholic school? I understand there are Protestant schools in Dresden, very good ones."

"Certainly," said he, "excellent ones; but too expensive. The Catholic schools are five times as cheap. Throughout this part of the country the Protestant schools have either ceased to function or are extremely expensive. I cannot afford it."

In answer to some question of mine, he said, "No, I was not for the war; I was against it. I belonged to a minority. There was, among the professional class, this minority which was indignantly and passionately against war. We thought it a war engineered, prepared for, and supported in very large part by the great German financiers, whether Jewish or of my own race. I was against it, I spoke and wrote against it. All to no purpose, of course. I lost my son in that war, and after the war was over I lost my fortune, you know how."

I said, no, I did not quite know how, would he not tell me? And, when I plied him with questions, he presently replied in the following terms, as nearly as I can recall:

"The inflation came upon all of us professional people as a thief in the night. We did not understand financial affairs. We did not know that our government, moved thereto by our own men of fortune and by the great financiers of the world, was determined to destroy the German middle class, in order to wipe out its own internal debt, and by the same stroke to secure its further continuance. We did not know that; we did not dream it. The inflation of the mark was the result of a conspiracy. Yes, it saved the republic, such as the republic is. It wiped out the internal debt of Germany. And in order to do these two things it obliterated, wiped out, destroyed, abolished and cleaned up the entire *saving class* of Germany. Man or woman, prince or bootblack, doctor or clergyman, everyone who had the grit to save, lost the whole of his or her savings.

I had saved during my professional career some two hundred and fifty thousand marks. I woke up one morning with nothing but the house I live in, the clothes I had on, and the meat there was in the cupboard. For three years I do not think we were ever five meals ahead of nothing to eat. Of course, I must add that my banker lost nothing; my jeweler lost nothing; the great manufacturers, no doubt, lost much, but not the whole of their fortunes. We of the professional class, we who are the backbone and brains of the country, lost our all.

Now, you see why I have not enough money to send these two boys to a school which would cost us as much as two hundred dollars a year. The Catholic school to which they are going back this evening is practically charitable. They like it. It is a good school."

Meaning to draw him out, I said to him, "Doctor, how can you feel that it is a good thing for your two boys to grow up Catholics? Or have you no feeling about the matter?"

"Certainly I should prefer my boys to remain Protestants," said he, "but whether they become Catholic or whether they remain Protestants, one thing is necessary—they must have education and discipline. They are getting these two things now. I can give them those two necessary things in no other way. Good night. Come

along, boys." He took his umbrella, turned up his coat-collar and went out.

Some three or four days after this interview, I met a Jesuit father, a man for whom I had the highest respect, and talking with him at some length, I asked him about the school of which the doctor had spoken. How many pupils were there in it? He gave me the number—some two hundred and thirty.

"How many Protestants among them?" I asked him.

He replied, "Sixty-four."

I said to him, "Hochwurden, what is the condition of the Protestant Church today in Saxony?"

He answered, "The Protestant Church throughout Saxony, and I believe throughout North Germany, is very hard hit. We think it is in a condition of decline from which it will never recover. We are, of course, taking advantage of that decline. We visit parents in

person and tell them that their children must not grow up godless, without education, without discipline. No, we make no terms as to religious instruction. They know that, if they send their children to Catholic schools, those children will unavoidably become Catholics. They send them. Every German believes in the prime, imperative need of discipline, training education. We give those things. Their children obtain them. That they turn Catholics—well, what of it? Oh yes, the Protestant Church is wounded and weakened. We believe that it will be out of the running, as you say, before very long. No, that would not displease me. I am a Jesuit, a Catholic. I believe in my own faith. I know many kind, virtuous, good, honorable Protestants, but I believe my own belief. I wish and hope that it may supplant all the heresies. It is a wonderful opportunity which God has vouchsafed us at this present time."

## Dr. Cadman Corrects the Army and Navy Journal

THE following letter which is printed at the request of Dr. S. Parkes Cadman, President of the Federal Council, addressed to the Editor of the *Army and Navy Journal* of Washington, D. C., is a reply to recent editorials in the *Army and Navy Journal* making incorrect, distorted and misleading statements about the Federal Council of the Churches. The letter is printed here (in part) for the information of the Federal Council's constituency, because of the strange unwillingness of the *Army and Navy Journal* to open its columns to Dr. Cadman's letter and its previous refusal to print answers to its allegations.—*The Editor*.

February 26, 1925.

"To the Editor of the *Army and Navy Journal*:

"I have read your editorial in the *Army and Navy Journal* of February 14th, which comes to me with your compliments, with the deepest disappointment.

"First of all, you complain because a statement was made in the *Federal Council Bulletin* for which there would have been no necessity had you not declined to give a proper hearing in the *Army and Navy Journal*. The officers of the Federal Council received many inquiries, including some from prominent Army officers, asking why they did not reply to statements in the *Army and Navy Journal* which they knew to be incorrect and misleading. Therefore, some statement on our part was necessary in our own paper inasmuch as we were unable to secure a place for it in the *Army and Navy Journal*.

"You endeavor to discredit the statement by intimating that it was anonymous. You surely ought to know that the *Federal Council Bulletin* is what is known as a house organ and that therefore any statement of this kind was there on the responsibility of the officials of the Council.

"You assert that the communications of our General Secretary were his expression of personal opinion rather than statements of fact. Let me assure you that his statements correctly set forth the actions and procedures of the Federal Council. If he did not send you the various volumes and documents containing proof of his

statements of fact, it was doubtless because he assumed that you would regard him as stating the case truthfully.

"You neglect to state that the obvious reason why we could not give our assent to the printing of your letter was that it contained misstatements which our assent would have appeared to endorse.

"Finally, and this is the most disappointing thing to me in your editorial, you intimate, without actually saying so, that these letters contain 'personal abuse.' I have read these letters all through and do not find a suggestion of anything of the kind. They are absolutely free from any personal allusions with perhaps one exception—namely, the point at which complaint was made of your own discourtesy. As to your further intimation that they contained slurs on service men, there is not the slightest suggestion of the kind in them.

"Your attitude seems to me especially unfortunate in view of the service which the Federal Council has rendered for many years to the Army through the Chaplains Corps and many other ways and still more the untiring and unselfish service which the Senior General Secretary of the Council has rendered in these interests. If you are not familiar with those services, I would suggest that you confer with the Chief of Chaplains and many other of the Army officers.

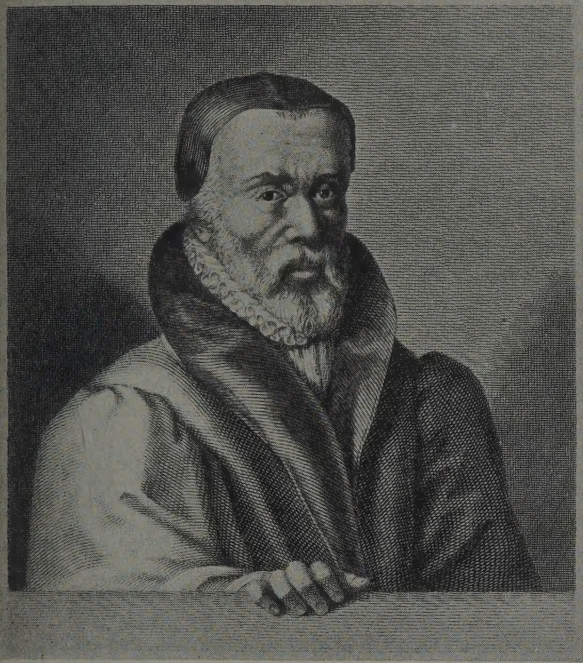
"Going back for a moment to your previous statements in reference to the Commission on International Justice and Goodwill, let me remind you that the men guiding the work of that Commission and responsible for it are such men as Hon. George W. Wickersham, its present Chairman, whose son is a leading officer in the Reserve Corps. Its Vice-Chairman is Bishop Brent of the Reserve Corps, and its former Chairman was Dr. John Finley, whose patriotic service is pretty well known. I am reminded further that one of the staff of lecturers for this Commission at its Institute at Chautauque last summer was none other than Major General James G. Harbord and still further that its present plan for the outlawry of aggressive war is the identical plan which General Harbord himself helped to prepare.

"It is rather interesting to note the frankly expressed opinion of our General Secretary to our Committee as to his own high estimate of yourself, his feeling being that you have allowed yourself to be unduly influenced under the stress of argument for a cause in which you so thoroughly believe."

S. PARKES CADMAN, *President*.



## The Tyndale Bible Anniversary



WILLIAM TYNDALE

**"I**F God spare my life," said William Tyndale a little over four centuries ago to an ecclesiastic, "ere many years I will cause a boy that driveth a plow to know more of the Scripture than thou dost." His words were a true prophecy. And as 1925 marks the 400th anniversary of the first printing of the New Testament in English as a result of Tyndale's work, the Quadrennial Meeting of the Federal Council of the Churches at Atlanta passed the following resolution:

**WHEREAS:** The Year 1925 marks the four hundredth anniversary of the first printing of the New Testament in English, thus beginning through the scholarship and heroism of William Tyndale the ever broadening effort for popular distribution of the Holy Scriptures,

**RESOLVED,** that the Federal Council of Churches urge its members to observe this four hundredth anniversary and suggest that William Tyndale's life, the translation of the Bible from the original tongues, and the world-wide distribution of the Holy Scriptures through the power of the printing press, be used for discussion in the pulpit, the Sunday School and the religious press through 1925.

It is suggested that ministers and Church leaders in every community work out plans for local observance of this anniversary. Any time during the year is appropriate, since the exact date of the publication of Tyndale's Bible is not

known. Tyndale's life and service afford rich material for sermons or Sunday School talks.

The American Bible Society, which promotes the observance of Universal Bible Sunday every year on the first Sunday in December (or some Sunday near that time) is preparing its literature for this year with special reference to the significance of Tyndale's work.

The public library in almost any community will be glad to cooperate by arranging an exhibit of various editions of the Bible, recent translations, histories of Christianity and important new religious books. The interest of the bookstores in arranging special displays and distributing lists of appropriate books can also be secured.

After completing his studies at Oxford and Cambridge, Tyndale became tutor and chaplain and soon "perceived by experience, how it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in their mother tongue. Which thing only moved me to translate the New Testament."

After vainly trying to secure cooperation in translating the Bible under English patronage, he went to Hamburg and then to Wittenberg, where he visited Luther. Finally he began printing his translation in Cologne but after ten sheets were completed, news of his work reached the authorities and he was obliged to flee to Worms, where, with funds supplied by a number of English merchants, he completed an edition of his Bible in 1525. The English bishops publicly denounced the translation in 1526 and burned every copy they could find. Their work was so thorough that only one complete copy of the first printing of the translation remains. (It is at Bristol, England.) Finally he was condemned for heresy and was strangled and burned on October 6, 1536.

One hundred and fifty years before Tyndale, in 1381, Wycliffe had produced a New Testament from the Latin, but his work was never published and exerted no influence except upon a small group of people. Tyndale's translation shaped the whole course of succeeding translations of the New Testament, and it is generally agreed that he has had a greater influence on the form of the New Testament than any other man.

Copies of the circular, "Religious Books," containing the story of the Tyndale translation as outlined above, will be sent free on request by the National Association of Book Publishers, 334 Fifth Avenue, New York. A poster picturing an old printing press similar to the one on which Tyndale worked, will also be sent on request to any Church or Sunday School.



# A World Conference of the Churches

By FREDERICK LYNCH

At last all the Protestants are to come together in one room. The progress of the great Ecumenical Conference on the Life and Work of the Churches has reached that stage where its overwhelming success can safely be predicted. The Protestant communions in all countries have officially appointed their delegates and the five hundred are making their plans to go. From America one hundred and fifty delegates will sail for Stockholm in July, to be there from August 19 to 30, and there will be many visitors to go with them. The denominations in America have entered into the preparation for the Conference with great heartiness, and only one Protestant communion of any size has yet to appoint delegates. The enthusiasm in Great Britain is as great as in America, while the great Lutheran bodies of Scandinavia are making preparations on a lavish scale to entertain the whole Conference, which will be in session for two weeks.

At the meeting of the World Alliance for International Friendship in 1919, the delegates present expressed themselves so strongly as to the necessity of establishing a world order on a new and Christian basis, that several felt strongly the time had come for the Churches officially to get together and say what these Churchmen semi-officially were saying. Prior to this, on two separate occasions during the war, Archbishop Soederblom of Sweden had communicated with the Churches of Europe and America regarding the possibility of such a conference and the Federal Council of the Churches of Christ in America had suggested that a Conference of the federated bodies of Churches in all the countries might meet together after the war. The unanimous opinion of an unofficial group that considered the matter at the Hague in 1919 was that a committee should be appointed to bring the leaders of the Churches together with the aim of convincing them of the necessity of such a world gathering of the Churches, and asking them to take the matter up with their respective denominations. The writer was requested to arrange for a preliminary meeting of the Churches the following summer. About one hundred delegates assembled at Geneva in August of 1920 and the Conference gradually began to assume shape. Great interest was manifested and all present expressed themselves to the effect that the Church Universal had a great opportunity to exert a determining influence upon the new order that must follow the war. Furthermore the world was waiting for some great pronouncement as to the mind of the Churches upon such questions as

war and peace, the industrial order; such immediate problems as those having to do with intemperance and vice and upon all ethical and moral questions.

At Geneva a large International Committee was set up which was divided into four groups, one for America, one for the British Empire, one for the European Protestant Churches and the fourth representing the Orthodox Eastern Church. The International Committee appointed a smaller Executive Committee which held three meetings in successive years, one at Peterborough, England, one at Zurich, Switzerland, and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, and was very fully attended by delegates from all the communions and nations. At this meeting the program for the Conference assumed final shape. It was voted that the program for Stockholm should include the following groups of subjects:

1. The Church's Obligation in View of God's Purpose for the World.
2. The Church and Economic and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.
6. Methods of Cooperative and Federative Efforts by the Christian Communions.

The American reports on these subjects have already been prepared. These, together with the reports from the European groups will be taken to Stockholm and for two weeks previous to the Conference the International Committee will be in session preparing them in final form.

## SUMMER SCHOOL OF RELIGIOUS DRAMA

The Committee on Educational and Religious Drama announces its second Summer School of Religious Drama to be given in affiliation with the Summer School of Religious Education of Auburn Theological Seminary, July 6-24, at Auburn, N. Y. The results of the school held last summer have encouraged the committee to offer an extended and enriched program for the training of leaders in the use of the dramatic method in religious education. The faculty includes: Esther Willard Bates, professor in the School of Religious Education and Social Service at Boston University; Percy Jewett Burrell, of the Protestant Episcopal Commission on Religious Drama; Helen L. Willcox, Director of Expositions and Pageants of the Presbyterian Church in the U. S. A.; and Charlotte B. Chorpennig of the Recreation Training School of Chicago.



## MISSIONARY PROGRAM

(Continued from Page 18)

**6. Most important of all for this day is a very greatly enlarged program of missionary education and a very greatly enlarged conception of missionary education.**

There was a time when missionary education consisted pretty largely in telling people about the land, the people, the government, the history, the early missionaries and the present policies and the outlook for Christian work. It was just seven or eight chapters written uniformly about all countries. Many of these facts are now the common talk of our people, the information being available through many other agencies than our own. We have come now to a place where our great missionary enterprises, especially foreign missions, should be related to those great currents of religious thought that are now running through the world, and those great vital religious interests that are stirring the multitudes of people everywhere and causing a deep longing that a new world may be born.

**There is a relation between abolishing war and foreign missions, and it is for the leaders of the foreign missionary enterprise to interpret that relationship to our people in the biggest missionary education movement that we have ever undertaken.**

Race relations have a connection with our foreign mission enterprise, and it is for us to interpret race relations of a Christian sort to the people of America.

It is for us to study the problems of economic imperialism and not confine the study to some curtained committee in a faraway office, but bring them out into the open so that the great mass of public opinion can be brought to bear upon them, in order that we may not have our messages neutralized anywhere in the world by the policies of government. When economic imperialism becomes a policy of any free government, it is the right and the duty of the peoples to urge that policies be so administered as to yield justice and righteousness in these relationships.

In the same manner our educational program will relate foreign missions to the exploitation of natural resources of weak peoples for private or corporate gain, and to the spread of modern industry. Last night we listened to Miss Burton tell what modern industry is doing to the women and children of the Orient. I said to myself, "What does that situation mean for foreign missions?" Miss Burton proposed that we secure a well-trained type of missionaries to deal with these problems, but I cannot see that in a world of international and industrial relationships, we can depend on a small group of

missionaries and small weak Churches upon the field to grapple with this question. There may come a day when you and I will have to be discriminating about the things we buy, using a sort of union label of international significance, in order that we may get right industrial relations throughout the world.

7. In closing, I think we must go one point further. The foreign mission agencies have the opportunity to interpret God to the world, and especially to our people at home, so that He will be to them a *missionary God*. The God that many of our people worship does not lift them beyond their own confines. Our thoughts of the Fatherhood of God and the Brotherhood of Man are not vitally related to race problems and industrial conflicts, and to world-wide international relations. Our God is a comfortable God. To many He is a God of enlightened self-interest. There is no group in America upon whom the responsibility rests as upon foreign mission students and leaders to interpret the universality of God and to extend our vision and enlarge our sympathies.

It may easily be seen that from my point of view the foreign mission task is far from finished. It will not be finished in the coming decade or quarter of a century. I see in it an enlarging and ever enlarging program, until the Churches of Christ all over the world are united in one common endeavor for establishing and maintaining justice, peace and goodwill among all the races and nations of men.

## FEDERATION A NECESSITY

(Continued from Page 26)

ism and religious education can avail in a country like ours. Knit together into one industrial organism, its social problems are so complicated and interrelated that only the conscience of the whole Church can solve them. In foreign relations, the nation acts as one; if these are ever to be Christianized, all its men of good will must be able to speak and act together.

The very statement of the needs is a description and eulogy of the work of the Federal Council of the Churches of Christ in America during the less than two decades of its existence. It has given Protestantism a common voice and an influence commensurate with its strength. A sane, concerted and constant evangelism is building up the Churches. It spoke on the twelve-hour day, jointly with Roman Catholics and Jews; and to the religious forces of America the steel-trust yielded. It mobilized the Christian pens of the nation; thirteen and one-half million letters poured in upon the State Department, and the Washington Conferences on Naval Disarmament began with a world-startling proposal and ended in the agreement of the great Powers. Never in history has the Church of any nation, though



established and undivided, acted with such freedom, courage, idealism, and effectiveness, as have the Churches of the United States through their Council during the last decade! Greater crises are before them, and its work has only begun.

Such a national federation has necessarily stimulated cooperation locally and internationally. A Commission systematically promotes councils of Churches, state and local, and brings their salaried executives together for interchange of experience and inspiration. The World War brought it into sympathetic and helpful relations to sister Churches in the Allied Nations; and it was the first to stretch hands across the bloody chasm in fellowship and aid to brethren in all Europe. Imitation is the sincerest tribute. At the Quadrennial Meeting in Boston, in 1920, the Councils of twenty other nations sent greetings through their representatives. Thus it has prepared the way for

#### 4. *Federation Embracing the World*

Is not this also a necessity? The world henceforth is one for weal or woe. Distance no longer divides. The oceans are highways. The radio girdles the earth in a second. There are now no foreign nations. Commerce, science, art and literature know no boundaries of frontier or language. Modern science makes the healing of the nations one problem. Missions have broken down denominational narrowness, brought Christianity face to face with other faiths, and made religion a question not only of the individual but of mankind.

The Churches, therefore, must be organized economically. Confined to one land or race, they cannot attain full-orbed Christianity. The full meaning of the teachings of Christ will never be realized until the practical Chinese begin to live them, and the mystical Hindus interpret them. Each nation and denomination must be free to follow its own leading of the Spirit. Cooperation in common tasks will bring fellowship efficiency in the world as in the community.

Those tasks are the same, magnified. That the labor problems of the world are one has already been recognized at Geneva. All governments consult to eradicate the abuse of narcotics. And when we contemplate the abolition of the supreme danger and crime of humanity, war, it is obvious that only as all the nations beat their swords into plowshares can any be safe. A League of Nations may devise a court of international justice, secure mutual agreement to use it, and propose concerted disarmament. All this is but the body. The Churches must supply the soul. They alone can secure mental disarmament, and bring to bear the very motives of eternity. And how can they gain "that force which comes from frequent discussion and consequent united opinion," unless they meet in Council, and establish some form of continuation? It is expected that The Universal Conference on the

Life and Work of the Church, to be held in Stockholm, Sweden, August, 1925, will result in such a federation of national federations.

### III. **Church Federation Is Necessary to Secure Christian Reunion**

What is the relation of Church federation thus developing and succeeding, to the organic reunion of Christendom? It is not hostile. It will not hinder, it will help. The greatest hindrance to unity is the aloofness of the sects. Their leaders do not know, and hence distrust each other. Nothing better promotes mutual acquaintance than labor side by side in a common task. "True," says one, "but my Church cannot recognize other Christian bodies as Churches. Therefore, my formula during this period of division is: 'The maximum cooperation of Christian individuals.'" This is what we have had for a century; and if it continues, and all worthwhile Christian work is done by individuals apart from the existing ecclesiastical bodies, will these, when they are ready to unite, retain enough prestige and significance to make reunion worth while? Federation seeks to preserve and strengthen those bodies, both for present efficiency and future unity. Therefore, its formula is: The maximum cooperation of existing ecclesiastical bodies, *i.e.*, the maximum which the polity and policy of each permits. This may vary. It may seem meager. Yet the fruits of such cooperation, as we have demonstrated, are already magnificent.

Nor is Church federation so very different from the picture of the reunited Church as drawn by the Bishops of the Anglican Communion at Lambeth in 1920. They said that there is no reason why the different "groups," Presbyterian and Congregational, should not retain their characteristic organization. As in the federation plan, all groups would be united in district and national synods. The only difference would be that all groups would elect bishops who should be consecrated by the united Church. Perhaps we are nearer to the goal than we thought. The keynote at the first "New England Congregational Congress" was: "We need more vision and supervision." If the Latin, "supervisor" is translated into Greek, it becomes "episcopos." Is it possible that only names now divide us? We can find out only by following in the way by which Providence is leading. Church federation is necessary because it is the only possible road to unity.

A course upon cooperative Church work in dealing with city problems, at Silver Bay, New York, June 3-13, is to be conducted by Rev. E. R. Wright, Secretary of the Federation of Churches in Cleveland, Ohio, and one at Blue Ridge, N. C., is under the direction of Rev. Charles R. Zahniser, Secretary of the Pittsburgh Council of Churches.